The Methodist Woman

Years end; candles burn out,
But purposes continue through–
As the glowing flame of the Old
Lights the taper of the New.

The Methodist Woman

Volume 11 Number 5

Editorial Offices
150 Fifth Avenue
New York 11, N. Y.

MRS. C. A. MEEKER
Editor

Publication Offices
420 Plum Street
Cincinnati 2, Ohio

MRS. E. LEROY STIFFLER
Publication and Business Manager
MRS. C. C. LONG
Circulation Manager

WOMAN'S DIVISION OF CHRISTIAN SERVICE

Officers

President—Mrs. Frank G. Brooks, Mount Vernon, Iowa.

Vice-President—Mrs. Paul Arrington, 1735 Piedmont Street, Jackson 41, Mississippi.

Recording Secretary—Mrs. J. N. Rodeheaver, Winona Lake, Indiana.

Treasurer—Miss Henrietta Gibson, 150 Fifth Avenue, New York 11, N. Y.

Department Chairmen

Department of Work in Home Fields—Mrs. A. C. Johnson, 1359 Park Street, Bowling Green, Kentucky.

Department of Work in Foreign Fields—Mrs. J. D. Bragg, 3666 Montana Street, St. Louis 16, Missouri.

Department of Christian Social Relations and Local Church Activities—Mrs. James Oldshue, 434 E. 88th St., Chicago 19, Illinois.

Chairman of Section of Education and Cultivation—Mrs. John M. Pearson, Carmel, N. Y.

JANUARY CONTENTS 1951

	PAGE
Service for Lighting Altar Candles, by *Dona C. Peckham*	3
"O Worship the King," a meditation by *Elizabeth Watson*	3
Agenda for January, by *Ruth Esther Meeker*	4
Strength for Our Weakness, A Day Apart Service, by *Mary Welch*	5
My Call, by *Virginia Priest*	7
We—And the Women of India, by *Dorothy Clarke Wilson*	8
Greater Service Through the Larger Parish Plan, by *Arline Tyler*	10
Young People of Distinction (Alcohol and Juvenile Delinquency), by *Mary Ann Kenner*	12
Building a World Christian Community	14
"Three Kings' Day" Pilgrimage, by *Bernice Huff*	17
World Federation of Methodist Women	18
We Have a Fellowship—You May Quote Me, by *Mrs. Frank G. Brooks*	19
Spiritual Life Cultivation, by *Mrs. Edwin B. White*	20
Advance Clipper	21
Christian Social Relations and Local Church Activities	25
Organization and Promotion	29
Wesleyan Service Guild	30
Missionary Education and Service	31
Student Work	32
Youth Work, A Skit—A Vital Decision, by *Mrs. Carl Anderson*	33
Children's Work	36
Program Suggestions, by *Elizabeth Marchant*	37
Five Little Words, by *Mrs C. C. Long*	38
Worship Program for Circles, by *Mrs. Paul Carter*	39
Assembly Impressions, by *Juanita R. de Balloch*	43

1000?

We heard of a society in Texas with over 1,000 members. So-o-oo we are curious to find out how many other societies have that many members.

IF

your society has over 1,000 members, please send us the following information:

Number of members_____

Number of subscribers to *The Methodist Woman*_____

Name and address of president

_____

Name and membership of church

_____

Conference _____

ASK YOURSELF

1. What opportunity does the situation in Korea offer to us?
2. Give size and population of India as compared with the United States.
3. Name the missionary recently given an award of merit. By what organization? Where?
4. What are the purpose and activities of Allied Youth?
5. Describe the observance of Three Kings' Day in San Juan.
6. What young girl made a rich contribution to a large gathering? Where?
7. "Sacrifice a day of your vacation for relief." Who made this appeal? Result?
8. Name the town which won a dry victory in its election.
9. What society obtained 432 new subscriptions to its missionary magazine? Where?
10. What is being done for Methodist students at Fredonia, New York?

SOMETHING NEW

Notice anything different? Something new has been added. Let me know how you like these features.

HAPPY NEW YEAR

Can you sign the resolutions on page 29?

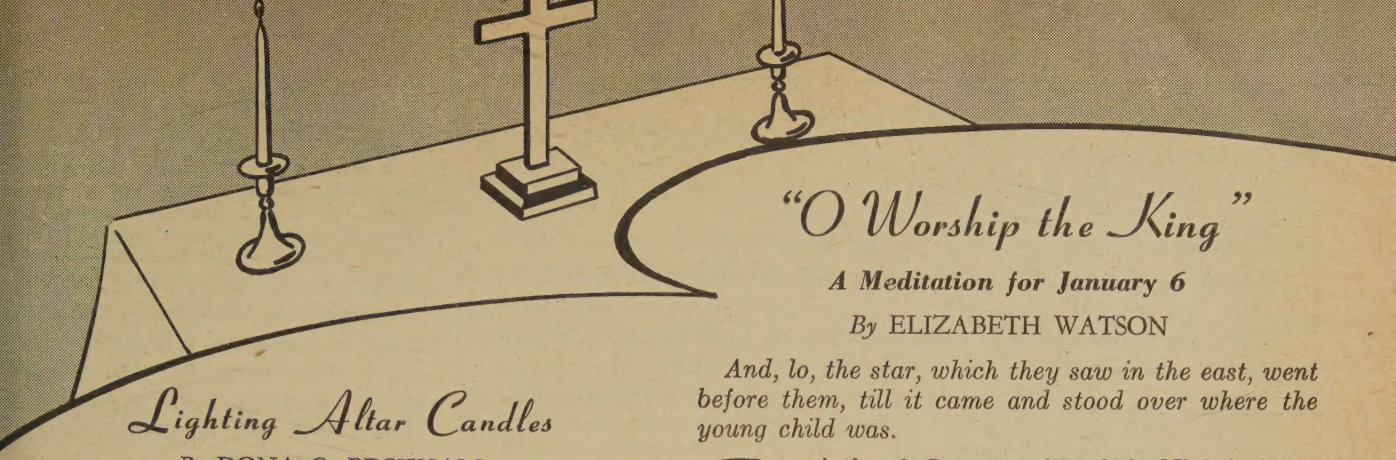
THE METHODIST WOMAN, the official organ of the Woman's Society of Christian Service, is published monthly (bimonthly, July and August) at 420 Plum Street, Cincinnati 2, Ohio, by the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church.

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription price $1.00 a year; combination (with *World Outlook*) $2.30, payable in advance. Subscriptions may begin any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, $1.00, combination (with *World Outlook*), $2.30; Canada, Newfoundland, and Labrador: One year, $1.25; combination (with *World Outlook*), $2.80. All other foreign countries: $1.40; combination (with *World Outlook*), $3.00.

Names of subscribers and all money should be sent to the Publication Manager, Mrs. E. LeRoy Stiffler, 420 Plum Street, Cincinnati 2, Ohio. All orders acknowledged promptly. Sample copies sent free for use in canvassing.



Lighting Altar Candles

By DONA C. PECKHAM

READER: In the little home at Nazareth, candles were often lighted to commemorate the great events of Hebrew history. How often Jesus himself must have gazed with childish wonder at the lovely flame which suddenly came to glorify and warm a humble bit of wax, hitherto cold and lifeless. Perhaps he thought, "I shall be like that candle, throwing a flaming light into the dark places of men's lives!"

Today in many homes candles are lighted for festive occasions, but they do not bring to our hearts that beautiful peace which is ours as we look upon the candles on the Lord's altar.

The cross is here, too; upon it shines a holy light making sacred to our lives all pain and sorrow and daily care. As the light of the candle glows with a quiet flame (*a woman wearing a choir robe steps to the candle to the left of the cross and lights it with dignity, then steps back and resumes her seat*), let us think of it as the candle of Prayer, a radiant warmth within our barren lives, lighting our way to God. The other candle (*second robed woman steps to the candle on the right, lights it and resumes her seat*) represents life, your life and mine, a guiding beam for others, struggling toward that ultimate glory which is God.

Throughout this day, whenever our eyes turn to these two candles, the candle of Prayer and the candle symbolic of Life, let us pray in deep humility, "Lord of Life and Lord of the cross, touch into flame our prayers, kindle with everlasting light our lives."

I shield a flame within me
Purer than light,
Steadfastly mounting up
Into the night;
Gendered in holiness,
It never shall know
A hand stretched to quench or
Shadow its glow.
Deathless fire of the Spirit,
Keep my soul warm!
Thus I shall never fear
Ashes . . . or storm.

This service is planned for the opening moments of an all-day meeting, or it could be adapted, with slight word changes, for a regular meeting of the local group.

"O Worship the King"

A Meditation for January 6

By ELIZABETH WATSON

And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

THE sixth of January (Twelfth Night) is in many countries observed with a special celebration, for it is the Day of the Kings, or wise men.

The Bible story of the wise men is a simple story, so plain and simple that it may be understood by a very young child. It has no complicated plot, no subtle characterizations, no startling climax. Yet down through the years it has succeeded in catching the imagination of the world—of storytellers, of poets, of the writers of hymns, of people of all generations.

There were certain wise men—men who made a study of the heavens. One winter's night they were amazed to discover in the sky an unusually bright star—an unexpected, an unexplained star. It interested the watchers; it awakened their curiosity. They took down their ancient manuscripts and looked for an old prophecy that might have some connection with this starry visitor. They somehow decided that this strange star glowing in the east would lead them to the long-expected Messiah of the Hebrew people.

Of course, they might easily have let the matter drop right there. "A very interesting development," they might have said to one another, as they turned their attention to the skies of the west, or the north, or the south.

But no—in simple faith these men of wisdom set out to find the child to whom the star would lead. Why? Why, "to worship him." How did they know that this Child of a Star would be worthy of their worship? They had no proof—but they demanded none. They simply took it for granted that the one whom they confidently expected to find in Bethlehem of Judea, he whose birth was so clearly and fittingly heralded by the appearance of a special star, would be of divine significance, and hence would merit their adoration.

So sure were the wise men that they would find one worthy of worship, that they packed into their travel equipment special gifts to present to this wondrous newcomer. And beautiful gifts they were —not trifles, but treasures—gifts fit for a king.

"Where is he that is born King of the Jews?" the wise men asked of the people of Jerusalem. This

(*Continued on page 41*)

JANUARY

General: Day of Advance.

Missionary Education: Begin second study. "We Seek Him Together" is recommended for winter quarter.

Spiritual Life: Cooperate heartily in above study.

Treasurer: Send third quarter's receipts as of January 31 to conference (or district) treasurer.

Christian Social Relations and Local Church Activities: Call attention to The Church and Economic Life week, January 14-22.[1]

Youth Work: Through sharing materials and enthusiastic counsel, inspire church-school teachers and youth in the study of missionary units in church-school curriculum.

Children's Work: Share in helpful ways in study of missionary units in church school during January and February.

Membership: Recognition service for new members.

Supply Work: Present requested supply list for Home Mission projects.

[1] Order materials from Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

The Agenda

Suggestions for the President and the Executive Committee

THIS is something new under the sun for THE METHODIST WOMAN, at least. The idea was born, of all places, at a dinner table in a restaurant! The menu offered the choice of two services—a la carte or table d'hote. Waiting for my dinner, I brooded, linking thoughts of food and menus to our work. It dawned on me that we have been offering an a la carte menu in THE METHODIST WOMAN. Every phase of the work is presented, scattered throughout the pages. To get the total picture (a full meal), the president, for instance, has to spend considerable time and effort rounding up items, and even then vitamin-filled articles may be overlooked.

It occurred to me that perhaps a table d'hote service (so to speak) might prove useful. So we introduce "The Agenda," a page designed to pull together all the lines of work and to present the program as a whole.

"The Agenda" has possibilities. If you agree, say so. Send in your reactions and let us work this out together so that THE METHODIST WOMAN may be a more powerful instrument in helping to achieve the purpose of the Woman's Society, one phase of which is to develop a fellowship, a sense of kinship, a togetherness in the ongoing program of this great organization.

Now, after this long introduction, let us take up the agenda for the January meeting of the Executive Committee.

First, it may not be amiss to speak about the importance of this committee. Do the officers attend faithfully? Are they interested? Do they report and participate? Or do they put in an appearance for the record and hurry away? (If you are an officer, substitute first person pronouns.)

Never underestimate the value of this committee.

The Executive Committee is the planning group for the local society. . . . The Executive Committee should meet regularly once a month. Policies and plans of the Woman's Division of Christian Service, as relayed by the district and conference officers, should be presented and discussed. Recommendations concerning items of business to be acted upon by the society should be decided upon in the Executive Committee. . . . A thorough discussion in the Executive Committee will save time in the monthly meeting of the society and make it possible for the business to be transacted there quickly and efficiently. . . .

It is in the Executive Committee, too, that creative planning is done. Each officer and chairman should be alert to propose constructive action that will advance the total program of the society.—Quoted from *A Guide*.

As a gentle reminder of the committee's functions, how about having a mimeographed copy of the above statements sent to each officer with the announcement of the meeting date?

Now, then, the *Calendar of Suggested Activities, 1950-51,* is a good starting point for the notes that go into the president's little black book. (It is taken for granted that every president keeps a notebook.)

Following the order of business outlined on page 51 of *A Guide,* the first item we want to pick up is the report of the treasurer. That could be just routine—read, accepted, filed. *Please,* Madam President, allow time for discussion and evaluation. Did you meet the 33⅓-per-cent increase last year? Are you going to meet the additional 15-per-cent increase in giving by April 30? Ask the treasurer and secretary of Promotion (who is in charge of the promotion of the Advance goals) to dramatize the need and how the money is spent. Stories may be found in the December issue of this magazine, pp. 6-16. Suggest that our connectionalism be pointed up by drawing attention to the "Financial Conference Report for First Three Months," in THE METHODIST WOMAN, for December, pp. 40-43. If your conference did not make a good showing, it is because local societies did not remit.

Items of Interest for Other Officers

VICE-PRESIDENT—World Federation of Methodist Women, pages 18 and 43. Every issue carries a prayer and a statement from some unit. Suggestions—(1) Urge the use of these prayers in various meetings. (2) Cooperate with the secretary of Spiritual Life in pro-

(*Continued on page 40*)

Strength for Our Weakness

By MARY WELCH

A Day Apart Service

"He giveth power to the faint; and to them that have no might he increaseth strength." (*Isaiah 40:29*)

Prelude: "Take Time to Be Holy" (No. 251).

Call to Worship (*spoken by conductor*):

"Keep silence before me, O islands; and let the people renew their strength." (*Isaiah 41:1*)

Hymn 233: "Jesus Calls Us."

Announcements (*by conductor, who will give clear statement of purpose and procedure for the day, so that no further interruptions will be necessary*).

Prayer (*in unison; adapted from Ephesians 1:17-21*):

"Our Father, give us this day the spirit of wisdom for a clearer understanding of Thee. Illumine the eyes of our hearts, so that we may realize the stake which Jesus holds in our calling as Thy children. Make us aware of the availability of Thy power to us when we believe. Let us recognize that the strength we draw upon from Thee is the same that was exercised in bringing Jesus Christ from the dead. Make us see that He desires to use us, the Church, as the body through which He exercises that same power to take dominion over all the earth in our day and forever. Amen."

First Meditation Period

Introspection: "God's Strength on God's Terms"

Scripture (*read by conductor*): Psalms 15.

Prayer (*in unison*): "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." *(Psalms 139:23, 24)*

Scripture (*to be read silently*): Isaiah 59:1-20.

Silence—Ten-minute period of silent confession and repentance.

Scripture (*to be read silently*): Psalms 103:1-4, 10-14.

Hymn: "What a Friend We Have in Jesus" (No. 240).

Second Meditation Period

Retrospection: "Strength in Recollection"—"*Hitherto hath the Lord helped us*"

Hymn: "Come Thou Fount of Every Blessing" (No. 23).

Scripture *(read by conductor):* Psalms 77:5, 6, 10-12, 14.

Silence—Ten minutes, during which each person lists on paper those times when she remembers that God gave her "songs in the night," proving his grace sufficient in personal experience.

Poem (*by a good reader*): "Retrospection,"[1] by Anna Shipton:

"He was better to me than all my hopes;
He was better than all my fears;
He made a bridge of my broken words
And a rainbow of my tears.
The billows that guarded my sea-girt path
But carried my Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on my Lord for the rest.

"He emptied my hands of their treasured store
And His covenant love revealed;
There was not a wound in my aching heart
But the balm of His breath hath healed.
O tender and true was the chastening sore
In wisdom that taught and tried,
Till the soul that He sought was trusting in Him
And in nothing on earth beside.

"He guided bypaths that I could not see
By ways that I had not known;
But the crooked was straight and the rough made plain
As I followed my Lord alone.

. . . . . .

"There is light for me on the trackless wild
As the wonders of old I trace,
When the God of the whole earth went before
To find me a resting place.
Has he changed for me? Nay! He changes not;
He will bring me by some new way
Through fire and flood and each crafty foe
As safely as yesterday.

. . . . . .

"Never a watch on the dreariest halt
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears.
Like the golden pot of the wilderness bread
Laid up with the blossoming rod
All safe in the ark with the Law of the Lord
Is the covenant Love of God."

Hymn: "O God, Our Help in Ages Past" (No. 533).

Luncheon Period

The luncheon should be a simple meal, served as quietly as possible. During the meal, a reader, having practiced beforehand, may read selections from the following or other suitable books of devotion:

1. "Getting in Union," pp. 34-41, in *Together*, by J. Rufus Moseley. Abingdon-Cokesbury.

2. "Humility," Chapter VI, in *Discipline and Discovery*, by Albert E. Day.

3. "Our Answer to God's Grace," pp. 121-133, in *Time to Spare*, by Douglas V. Steere. Harpers.

4. "My Two Worlds," Chapter II, in *Reckoning at Dusk*, by Mary Welch. Macalester Park Publishing Company.

5. "Helps to Prayer," pp. 103-114, in *The Soul's Sincere Desire*, by Glenn Clark.

Third Meditation Period

Appropriation: "Strength for Today"—"Jesus Christ, the same yesterday, today, and forever"

Prelude: "I Need Thee Every Hour" (No. 232).

Hymn: "Just for Today," as a solo, if desired (No. 314).

Scripture (*to be read silently*): Hebrews 3:7-19; 4:1-11.

Reading (*by conductor or reader*): Choose one of the following:

1. "The Wellspring of Power," pp. 32-40, in *Wellsprings of Immortality*, by Starr Daily.

2. "I Tell My Joys Abroad," Chapter XII, in *Reckoning at Dusk*, by Mary Welch.

Silence—Fifteen-minute period. Each person writes down a list of

[1] Permission sought.

her known present needs and lacks under these headings: Physical, Economic, Moral, Social, and Spiritual. Underneath the completed list, copy in full Philippians 4:19.

Prayer (*in unison*):

"Heavenly Father, make me to realize today as never before
That I belong to Christ,
That in Christ I have my Peace, my Power, and my Plenty;
That in Christ I have my Way, my Truth, and my Life;
That in Christ I live and move and have my being.
Amen."—*Starr Daily* [2]

Hymn: "How Firm a Foundation" (No. 315).

(*Recess. Remain silent if moving about.*)

FOURTH MEDITATION PERIOD

Anticipation: "Strength for the Future"—"*Take no anxious thought*"

Prelude: "Jesus Saviour, Pilot Me" (No. 269).

Prayer (*in unison; adapted from Ephesians 3:14-21*):

"Our Father, we pray now that Thou wouldst strengthen us by an awareness of Thy Spirit within us at this moment. May we be so rooted and grounded in love for Thee and for all mankind, that Jesus Christ may make His home in our hearts and think His thoughts through our minds. Thus may we experience with all the saints that undimensional quality of Life in Christ which knows no boundaries of length, breadth, depth, or height. May we be so full of the nature of our Father that we can claim grace and strength for all time far beyond any measure we can think of setting before Thee. May we use this grace to Thy glory forever. Amen."

Meditation: "Psalm of Faith," [2] by Glenn Clark:

"Our Father, Thou art infinite, eternal, omnipotent, and omniscient.
Whether I take the wings of the morning, behold, Thou art there.
Though I make my bed in Sheol, behold, Thou art there.
Though I go to the furthermost parts of the sea, Thou art there before me.
Thy love is as infinite as the sky is infinite, and Thy Spirit as pure as the morning dew.
Thy Power reaches as far as the east is from the west and Thy Wisdom is greater than all hidden treasures.
Thy Peace is closer than the atmosphere that wraps us round, and Thy Joy is brighter than the sun at noonday.
Thou art continuously shedding down upon us Thy Wisdom, Thy Joy, and Thy infinite Love.
Make us as pure as the morning, and as powerful to serve Thee as the winds that blow.
We would be branches of Thy Living Vine,
Fountains of Thy Living Water,
Windows for seeing Thy Truth,
Channels for bringing Thy Love to men.

"We of ourselves are nothing, but with Thee we are all things.
Open wide for us the doors and windows of our souls.
Direct our steps and guide our ways,
For we are Thine, wholly, utterly Thine;
Closer to Thee than breathing
Nearer than hands and feet.
We would be filled—filled with Thee, O Father,
That we may give—give—give to the uttermost,
That Thy glory may be made manifest in man. Amen."

Reading: "I Learn From Kittens and Rainbows," Chapter VII, in *Reckoning at Dusk,* by Mary Welch.

Silence — Ten-minute period, during which people read Hebrews 11, and 12:1, 2.

Hymn: "A Mighty Fortress Is Our God" (No. 67).

Prayer: (*for the Church as a garment of healing for the weakness of the world; as God's chance to give His strength for the world's need. The words of hymn No. 279 may be used as this prayer, if desired*).

Hymn: "Lead On, O King Eternal" (No. 278).

Benediction:

"May the Spirit of the Lord God be upon you, for He has called you to give good tidings to the meek; to bind up the brokenhearted; to comfort all that mourn; to be a hiding place from the wind; to be a shelter from the tempest; to be as rivers of water in a desert; and to be as the shade of a great rock in a blistering land, till the earth shall be as a watered garden knowing the strength of God as the sea knows the covering of waters. Amen." (*Adapted from Isaiah 61: 1, 2; 32:2; Jeremiah 31:12.*)

[2] Permission granted by the author.

Preparation and Source Materials for Day Apart Service

I. PREPARATION:

Each woman should bring complete Bible, pencil, and notebook to the service. Each person should also bring her copy of this service* in THE METHODIST WOMAN, in order to get the most from participation in the unison prayers and meditations.

The conductor and readers should practice beforehand reading aloud the selections from the Scriptures and books which are to be used.

II. SOURCE MATERIAL:

A. All Scripture references may be read from the King James Version.

B. All hymns are from *The Methodist Hymnal.*

C. Bibliography:

1. *Discipline and Discovery*, by Albert E. Day. Price, 35 cents. Now published by and distributed only from: The Disciplined Order of Christ, Mount Vernon Place Methodist Church, Baltimore 1, Maryland.

2. The following books may be obtained from this address: Macalester Park Publishing Company, 1571 Grand Avenue, St. Paul 5, Minnesota:

a. *Together*, compiled by Glenn Clark. Abingdon-Cokesbury. Price, $1.25.

b. *The Soul's Sincere Desire*, by Glenn Clark. Little, Brown and Company. Price, $2.00.

c. *Time to Spare*, by Douglas V. Steere. Harpers. Price, $2.00.

d. *Wellsprings of Immortality*, by Starr Daily. Macalester Park. Price, 50 cents.

e. *Reckoning at Dusk*, by Mary Welch. Macalester Park. Price, 50 cents.

* Reprints of "A Day Apart Service" are available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, for 2 cents each; 6 for 10 cents.

Virginia Priest

My Call

By VIRGINIA PRIEST

Miss Priest, whose home is near Redkey, Indiana, North Indiana Conference, is now serving as an A-3 missionary in Old Umtali, Southern Rhodesia, Africa

MY CALL was not a Damascus road experience. There was no blinding light, no heavenly voice, not even a single dramatic climactic moment in which I could suddenly know of a certainty that God wanted me to do a special job for him. But while there was nothing reminiscent of the Damascus road in the experience of my call, it was actually just as dramatic and just as real as that which Paul experienced.

I know God, first of all, to be a Fatherlike being, concerned equally for all the children of his human family, good or evil. Secondly, I believe intellect to be his primary characteristic. This implies the ability to plan and provide the means for the execution of these plans. Finally, I believe God emits that power which creates and sustains the universe: I like to call it love!

I was a junior in college when I began to believe that God had a job for me to do. Somehow, in the years that preceded, I had come to be an atheist (that is, as much of an atheist as anyone ever is). I believed that the universe had come into being by chance, and that its basic law was "survival of the fittest." The universe tended toward nothing, and the purpose of man was simply to pit his wits against the odds and see if he could conquer himself and nature.

I shall never forget how startled I was when one day I learned in chemistry class that there was order in the universe discernable alike in the minutest atom and the most complex galaxy. The laws that held the atom in its course seemed to apply equally at the other extreme, and all the way in between. Albert Einstein and Le Compte Du Nouy agreed, though in different words, that the universe was put together with mathematical precision as if a Master mind had planned it all, and my atheistic mind was arrested with a thought that didn't fit.

And then the United States perpetrated Hiroshima, and following it the Atomic Scientists Incorporated of Chicago issued a startling message which also did not fit. They said that there was no control of the monster they had created, and that the only hope for the survival of civilization was that men should come to love each other enough that they would not *want* to kill each other—that the message which Jesus had taught was the last slim remaining hope for the survival of civilization.

It was in a small village hospital in Tecumseh, Michigan, where I was serving as an assistant, that the light became full dawn. I was not yet convinced that the idea of love wasn't just a good theory that looked all right on paper, but wouldn't really work.

One time in those half-world hours between midnight and dawn, a little brown Mexican boy was brought into our hospital, convulsive, blinded, and partially paralyzed with a severe concussion. For the remainder of the night and all the next day, I watched the nurses and aides attempt to force Gilberto both to eat and to take the shots they wanted him to have. Four or five would grab him and hold him down, while they injected the needles. Then they would use the same method to try to feed him, and, of course, Gilberto fought the glass straw and spoon as much as he did the painful needles.

Suddenly, on the second day, a new idea struck me. If there were really anything to this idea about using love instead of force, it should work here. I would try and see! At noon I made it my business to get Gilberto's tray. Before offering him the warm soup, I spoke to him in quiet tones; tones that I wanted to demonstrate love and sincere concern. Then I offered Gilberto the first spoonful of soup.

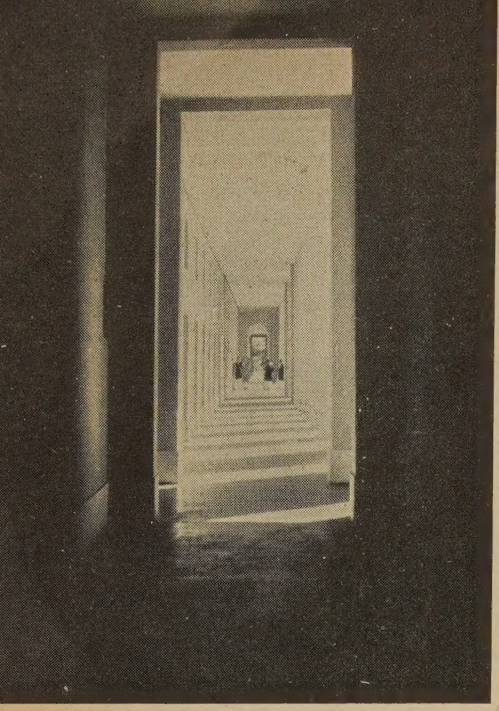
Gilberto threw his arm, and, as soup spattered the wall, I started to stiffen and say, "You see, it doesn't work, it's just a good theory." But every eye in the ward was on Gilberto's bed, and I had to try again. This time he tasted a little of the soup, and it was only five minutes until Gilberto lay quiet and subdued on the pillow, taking anything I offered him from the spoon or the glass straw.

When I turned to leave the room, one of the men said, "What did you do to him? That's the first time he has eaten a bite for two days." And I knew there was something to this idea of love.

And then things began to fit together. There was a God! A Supreme Intelligence, as it were. He had planned the universe and man was the supreme part of that plan. Love was its basic law, and only to the degree that men demonstrated that basic law could life be full and abundant.

This was my choice. I must enlist my life in the work that would demonstrate the greatest love to the most people. In the hospital I had learned that people were most open and receptive when you took the avenue of ministry to their physical needs. I could see no road but medicine. But where? Africa—surely here, in a cradle of civilization and the most needy spot on earth, would be a most likely place to begin the ministry.

And then I knew my life—at least its general direction and the next step. I had come to know that "where the needs of the world and my talents meet, there God is calling me."



One of the verandahs at Isabella Thoburn College, Lucknow, India

We—

AND THE WOMEN OF INDIA

III. The Place of the Long Vistas

By DOROTHY CLARKE WILSON

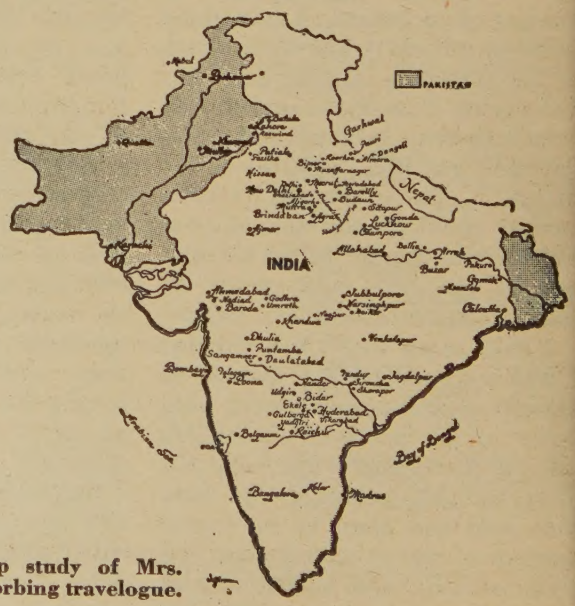
"You will find India," several people told me, before I made my trip there last winter, "the most hopeful and the most depressing country in the world."

They were right. In this huge area, half as large as the United States, and containing over two and a half times as many people, progress and degradation, ineffable beauty and indescribable ugliness, walk side by side. I thrilled with pride and admiration at the enlightened leadership of the new India, which is founded on the astoundingly Christian principle (which we have not yet learned) that only right methods can achieve right ends, and I trembled at the gargantuan problems it has to face: disease, superstition, illiteracy, chronic starvation, a crippling system of social and economic inequality, dirt, surface drainage, slums, degrading and pitiful idolatry, unbelievable squalor. Add to these age-old liabilities two new ones—a huge army of homeless, jobless refugees and a severe shortage, due to partition and drought, of a food supply normally deficient by two and one half million tons each year—and you have some idea of the appalling task which this new republic has ahead of it! Depressing? Yes. Especially when you consider the apparent indifference of our own country, with its wealth, its industrial resources, its 300-million-bushel surplus of wheat, to the needs of this infant democracy!

But whenever my memories of India become too depressing, I think of Isabella Thoburn College. I call it "the place of the long vistas," partly because of the long pillared verandahs which circle every inch of its stately, beautiful buildings, and partly because it typifies for me all that is most far-seeing and hopeful in India.

I visited Lucknow in December, 1949, and lived in a little guest-room off one of these verandahs for nearly two weeks. From the moment of my arrival, when I was met at the station by Miss Ava Hunt and a fellow teacher, I enjoyed and profited by every minute of my visit. Since I spent most of my days over in another part of the city studying India village life with two experts on the subject, Dr. and Mrs. W. H. Wiser, I did not see too much of the college, but my tours of the buildings, my contacts with several groups of students, the rewarding hours of fellowship spent both in the dining room and adjoining lounge with the faculty, convinced me that Isabella Thoburn is one of the most thoroughly satisfying projects in our whole Woman's Division program.

"I. T. College," it is called all over Lucknow, to the despair of its faculty, who are seriously thinking of advocating a change in its name from its too-lengthy present form to the more simple "Thoburn." But probably it wouldn't make any difference. "I. T. College" it is, and "I. T. College" it probably will remain. It doesn't really matter. The important thing is that it should be known all over Lucknow, and it certainly is. I occasionally found it hard to acquaint my ricksha driver with the whereabouts of Dr. Wiser's home, even



Make a map study of Mrs. Wilson's absorbing travelogue.

though he was living in the house of the famous governor of Bombay, Maharaj Singh. But on the return trip of a couple of miles across the city, I had no difficulty. My driver might not know sufficient English to understand my "Left!" or "Right!" or "Straight ahead!" but he knew the location of "I. T. College."

I can see right now that I'm not going to be able to do justice to my ideas of Isabella Thoburn in any 1,300 words. I could write more than that just by way of introduction to the personality of its present president, Miss Sarah Chakko, who is by no means least in the succession of great women leaders of the institution, including Mrs. Prem Nath Das and its founder, Isabella Thoburn herself. I met Miss Chakko on a bus an evening or so after my arrival in Lucknow.

"Some of us are going downtown to the movies," Miss Hunt hailed me breathlessly, as I pulled into campus on my bicycle ricksha after a day at Dr. Wiser's. "The bus is just leaving. Want to go with us?"

I certainly did. We sprinted and made the bus. I sat down opposite a very dark-skinned, vitally attractive young woman, with a radiant smile and very white teeth, and was introduced to Sarah Chakko. She looked amazingly young to be president of a woman's college. Actually she is probably older than she looks. It's impossible to tell the age of an Indian woman by her appearance. But there was nothing deceiving about the power and magnetism of her personality. Sarah Chakko is a great woman. The few intimate glimpses I had of her, both that evening when we saw "If Winter Comes," and later, were tantalizing sips from a brimming, highly refreshing cup. I longed for more.

That night I wrote in my diary: "Sarah Chakko is back from Bangkok from a big YWCA conference. She's wonderful! Very dark, a southern Indian originally from the old Syrian Church. Dr. Wiser calls her a 'natural'—says she just naturally does the right thing at all times. She is one of the leading Christian women of India. Looks very young."

Later, after she had taken me to see the most marvelous presentation by a group of Indian dancers, I wrote: "She is certainly an amazing person. Next year she is taking her furlough, and is going to direct the women's part of the World Council of Churches, a distinctive honor indeed! But she has refused an offer to take the position permanently. She was talking with me about it tonight. Many of her friends, she told me, think she is foolish to stay here, that she could be in more active work at the head of some great cause. But she feels this is the most important and constructive job she could possibly do, devoting her life to the shaping of Indian womanhood in this small Christian college."

THE STAFF OF ISABELLA THOBURN COLLEGE
LUCKNOW, INDIA

Sarah Chakko, *President*
Lulu Boles
Marjorie Dimmitt
Ava Hunt
Margaret Landrum
Ruth Manchester
Alexa McCain
Frances Molesworth
Roxanna Oldroyd
Mildred Pierce
Florence Salzer
Kathryn Skott
Eunice Sluyter
Ann Tillou
Margaret Wallace
Olive Gould Ward
Laura Williams

Are any of these missionaries from your conference? Do you know them?

I thought I understood that night what she meant, but it was not until later that I really understood. . . . Not until, with Mrs. Olive Ward and Miss Marjorie Dimmitt, their teachers, I met one evening with a group of Isabella Thoburn girls who had acted recently in one of my plays, and I had a chance to study their bright, intelligent faces and discuss with them some of the problems which they will have to face as educated women in this new India. . . . Not until I had met Myrtle and Shanti, graduates of Isabella Thoburn, and gone with them day after day on their rounds of a group of dirty, diseased, illiterate Indian villages, while they gave themselves to the seemingly impossible task of creating out of them Christian communities. . . . Not until I had watched my little sweeper-outcaste girl come and go each day for the nearly two weeks which I spent in a town called Marehra—dirty, bright-eyed, curious, intelligent, constantly smiling, doomed from birth to the task of removing other people's filth—and realized that in all save opportunity she was the equal of almost any girl in Isabella Thoburn. . . . No, not until I had seen and pondered the significance of all these things did I really understand.

One of the things which impressed me most at Isabella Thoburn was the complete equality among the teachers—no separate table for Indians, another for white missionaries. All eat in the same dining room, of the same food, and at the same tables. About half the meals are Indian, half European, share and share alike. Perhaps it is impossible for this equality to exist in all mission schools, at least with the funds which we women at home make available. Missionaries could not exist on the diet which is often considered sufficient to sustain Indian teachers (neither should Indians). It is probably possible to maintain this equality at Isabella Thoburn because the salaries of teachers, even Indian ones, at the college level must more nearly approach what is considered a minimum for missionaries. But, practical or not, equality among the teachers in our institutions is most certainly Christian. And it is indeed refreshing to see them all sitting at the same table, eating the same food. I rejoiced in it—even though curry did make me sick almost every time I ate it!

Recently, I was told, the salaries of missionaries were raised at

(*Continued on page 42*)

Greater Service Through the Larger Parish Plan

By ARLINE TYLER

"Go . . . preach the gospel. . . ."

"Go ye therefore, and teach. . . ."

"I am come that they might have life, and that they might have it more abundantly." To fulfill these commandments and to make this promise a reality in the lives of the people of Pemiscot County in southeastern Missouri, the Larger Parish work was launched.

Pemiscot County is the "boot heel" of Missouri, with an area of about 800 square miles, and a population of approximately 50,000 persons. It is an agricultural county — cotton, cotton, cotton everywhere! Being a cotton economy, it is "sometimes up and sometimes down." Since landowners are few, there are many share-croppers and renters, with a great influx of day laborers at harvest time. Labor and living costs are high. Housing facilities are inadequate. Though health conditions have improved greatly within the past five years, there is still a high rate of tuberculosis and venereal diseases, with epidemics of polio and measles last year. Such conditions indicate a shifting population, insecurity, and that many are receiving public assistance. The general attitude toward religion is complacency and indifference, with a host of unchurched people in every community.

Within the county are twelve Methodist churches. At the 1946 session of the St. Louis Annual Conference, five ministers were appointed to serve six of these churches and six were left "to be supplied." Challenged by the need and opportunity, three ministers assumed the leadership of five of the "to be supplied" churches. Later, a fourth minister accepted the other one. These six churches formed one quarterly conference; and as such was recognized by the St. Louis Conference as Pemiscot Parish. In 1948, a deaconess was appointed to the parish. Recently the fifth pastor and another station church came into the group. With this additional leadership, services were extended to include the Methodist constituency in an area in which there is no established church. Thus, five ministers and one deaconess are serving thirteen congregations, with a total membership of 2,168, and a church-school enrollment of 1,944. Within the parish churches, there are 404 members, and a church-school enrollment of 500.

All twelve churches participate in the parish plan in definite ways: (1) share service of staff; (2) have membership in parish council; (3) contribute to parish fund which is for upkeep and operation of car for the deaconess; (4) lead county-wide activities, such as leadership training school, youth work, vacation church school institutes; and (5) publish *The Parish News*—a monthly bulletin carrying information and news regarding the churches.

The parish council is a lay organization with representatives from each church, with chairman, vice-chairman, secretary, and a treasurer as officers. Its duties are to arrange a calendar of activities and objectives in accordance with recommendations from the staff. It meets as often as is necessary, and is preceded by a staff meeting. The actions of this council are channeled to the local congregation by the representative and through *The Parish News*.

In such a meeting, Methodism is ministering to the people (1) by preaching the gospel—regular worship services conducted by the pastors; (2) by teaching—an educational program that will meet their needs and challenge them (such a program includes organizational work, discovering and developing leaders, home visitation; and provides activities, fellowship, and projects that will enrich the lives, challenge, and widen the horizons of the people); and (3) through a program of evangelism. A more effective cooperative program with the service agencies of the county is a hoped-for fourth area.

The growth of the six parish churches has been continuous. The educational program has been increasingly effective. The enrollment and attendance of the church schools have increased; one has been revived; another organized. Guidance in choice and use of literature, in teaching, and toward a more effective organization has been given. Two vacation church school institutes were held. These were followed by schools in every church, using local leadership, with a total enrollment of 195. Additional sessions for children were held in several churches, thereby increasing the amount of religious instruction.

Home visitation is an essential phase of any church program, and has been carried on extensively. Though the value of such service cannot be measured by any tangible means or results, it is one of the most challenging tasks and

THE NEW YEAR

How fine it is that we have another year dawning! We should make our resolutions and they should be deep down within us, not surface. They should be positive and not negative. Each person should set some high personal goal toward which he or she will strive, although it may seem impossible at the moment to reach it. No one of us knows what joys or sorrows will come during this new year, but we can put our hand into the hand of God and step out in confidence and faith. Life can become increasingly real, and Christ can indeed be our Friend and Guide, if we put ourselves in His care and under His love.

—*The Parish News* for Pemiscot County Parish.

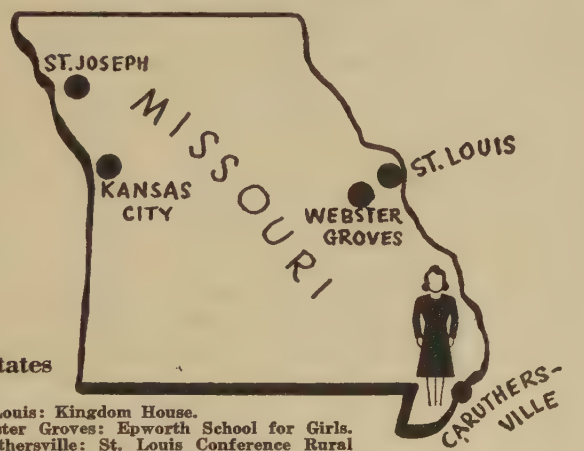
satisfying experiences. As a pebble dropped into a brook sends ripples in an ever-widening circle, so one home visited and the literature shared will send its influence to many.

Evangelism is one of the greatest needs in the parish, and has been a strong emphasis. Along with the revivals, church membership classes for children and youth were conducted in three of the churches. This was a new pattern of evangelism in that section and proved very effective. There were additions in every church! One church, in which there had been no additions for several years, had ten. After the reception service for this group, someone remarked: "There were more received into the church than used to come!" With a total of only forty-seven additions for the entire parish, the goal accepted for this conference year is 100 additions. This challenge came from a layman. Such is an indication of the enthusiasm, consecration, and faith of the people.

The total program of stewardship, though weak, is making progress. That there has been increased giving of time, talents, and means is evidenced by a broader church program and the acceptance of increased budgets. Two of the churches participated in "Lord's Acre" projects. It is hoped that this method will be more widely used by all groups in the future.

Physical improvements are another feature of the year's progress. In one church, part of a too-large sanctuary has been converted into classrooms, resulting in more adequate educational facilities and a worshipful atmosphere for the sanctuary. Another church has taken on a "new look"! The sagging doors have been replaced with new ones; gone are the tumbledown steps, and up are the substantial ones; paint and varnish have added attractiveness and cleanness to both inside and outside. A new stove sends forth greater warmth. Jambor's "Jesus of Nazareth" has claimed the center of attention in place of the old drop curtain covered with advertisements. A gravel driveway has taken the place of the mud puddles. The latest improvement is a sign identifying the church. With this "new look" for the church has come a new "outlook" for the people. Improvements in other churches include new floors, pews, pulpits, and heating systems; redecorating jobs, lovely carpeting and runners for the aisles, and in one church a beautiful chancel curtain. These things indicate increased interest and a deepening sense of responsibility within the membership.

Know the Projects of the Woman's Division



by States

St. Louis: Kingdom House.
Webster Groves: Epworth School for Girls.
Caruthersville: St. Louis Conference Rural Work, Pemiscot County Larger Parish.
Kansas City: National College for Christian Workers; Spofford Home; Della C. Lamb Neighborhood Center.
St. Joseph: Wesley Community House.

For over a year, the parish council has planned for the parish as a unit. The first objectives were: (1) workers' council to be held in every church; (2) every church to observe Thanksgiving with fellowship supper and services; (3) the name "Methodist Church" to be on every church building by January; and (4) 100-per-cent attendance of officers at quarterly conference.

The first and second of these were so unanimously and successfully met that they have become regular activities. An outgrowth of the workers' council was a "Fellowship of Study" with promise of becoming county-wide, and the possibility of establishing a circulating library. The achievement of the third, though not complete, is in view. The attendance at quarterly conference, though not 100 per cent, was excellent. Reports were good and all financial obligations were met. As well as achieving these special objectives, the regular work of the church has gone forward. The studies on "Our Faith" proved meaningful, and were appreciated by the people. Every church observed Christmas with a special worship service and a service project.

Because of the splendid cooperation and efforts of the people, the quarter's work has been outstanding; and it is with confidence and expectancy that we go forward into not only a new quarter, but a new year. The special emphasis of the quarter will be a county-wide fellowship night, with supper and services at the county-seat church, and the county-wide leadership training school.

The county youth work is under a separate council, with one pastor and the deaconess serving in an advisory capacity. The goals set and the budget accepted for the year are a challenge to youth, and the activities planned will be enriching experiences. One of the greatest weaknesses is the work with youth, but we believe we are on the way toward strengthening this phase of our endeavor.

Through the Larger Parish Plan a more effective ministry—personal, financial, educational, and evangelistic—is available to a greater number of people. In pooling the training and experience of the staff, a more resourceful leadership is offered to the people, as

(Continued on page 41)

Young People of Distinction

Alcohol and Juvenile Delinquency

By MARY ANN KENNER

An opinion poll conducted by Purdue University gave final and concrete evidence to an old suspicion that has been bantered back and forth for some time. The poll, conducted among teen-agers all over the United States, shows that 35 per cent of teen-agers drink; yet only 11 per cent of them actually approve of their own conduct.

It is difficult to find information on the subject of teen-age imbibing and its relation to juvenile delinquency, despite the fact that we are confronted with evidences of it in every home-town newspaper. This does not stem from a lack of interest in the subject, but because facilities have not been set up to distinguish between juvenile and adult records or to keep account of juveniles arrested but not recorded.

At best, the story is only a very conservative picture of the relation of alcohol to juvenile delinquency. It will not be the complete picture, and it will not touch on the more serious crimes, or the juveniles arrested and never brought before the courts for prosecution.

A poll conducted by educators in a suburban high school on the outskirts of our nation's capital discovered that in 1945 the slight increase in the percentage of young drinkers over the year 1941 was not high enough to justify the rumors of widespread increase in drinking during the war years. In 1947, there was a considerably larger percentage of drinkers, so that compared with 1941 there was among juveniles a trend away from abstinence similar to the general adult trend. Actually, the rise was from .9 to 3.5 per cent within those seven years.

In 1949, the F.B.I. reported that almost 15 per cent (117,562) of crimes in the nation were committed by juveniles. A judge from a Boston court published the statement that one out of every eight cases brought before him involved alcohol. *If* it were safe to apply this percentage in the larger cities of the country, there would be an estimated 19,985 crimes committed by young people under the influence of alcohol.

Although juveniles are not unknown to commit serious crimes against society—as your newspapers will verify every day—the majority of juveniles involved in crime figure in the arrests for drunken driving, violation of liquor laws, and drunkenness, for which there were 231,617 violators last year. In Boston, a study of 1,000 boys revealed that 10 per cent of them had been arrested for drunkenness.

Not all teen-age drinkers guilty of misdemeanors are recorded on the books. Policemen and judges, protective of the reputation of these young people, are often willing to let first offenses or minor offenses go. While it may not sound like the best disciplinary measure, there is hardly a parent who would not feel a surge of relief. Everyone realizes a jail record as a definite detriment to the budding careerist.

Three Categories

Juveniles arrested for crimes involving alcohol are not all alike. Rev. Francis McPeek, Director of Industrial Relations, Council for Social Action, Congregational Church, has published one of the most inclusive studies ever done on the subject of alcohol and juvenile delinquency. In this, Rev. Mr. McPeek divides these young people into three categories.

The first is the mentally ill juvenile, as is revealed in the indulgence in alcohol but is not caused by it. Usually there is a record of petty offenses, incorrigibility, theft, and a general antisocial attitude toward law and accepted social behavior. Previously considered rare, this boy or girl seems to more and more furnish spectacular reading matter in the dailies. Such a juvenile is not representative of delinquents.

"Accidental" or "single" offenders are not likely to be repeaters. Their conduct is generally more social in nature. These are the young people who do things under the influence of alcohol that they would not think of doing under any other circumstance. Their misdeeds follow the release of inhibitions—characteristic of anyone who has had "more than he can hold." This is the social drinking group, and they are by far the largest of the 35 per cent who admit to drinking "some wine, beer, or liquor." Because they cannot see the danger, they hide behind the old theory, "It can't happen to me." Unfortunately, it does.

There is a third group, in Rev. Mr. McPeek's classification, with whom alcohol plays a part. It is the largest group. These young people are not mentally ill, as are those in the first group, and their offenses are likely to be repeated—often. The antisocial acts with which they are charged result from a well-established pattern of conduct familiar to them. These youths are the major concern of all who are interested in socially

METHODIST YOUTH SPEAK

The conference recommended pa sage of any bill to curb liquor adve tising through elimination of col and glamour in liquor advertisement labeling each bottle "narcotic, hab forming." The conference voted commend radio stations and nation publications that do not use liqu advertisements.

—From *Report of National Confe ence of Methodist Youth.*

handicapped children, and are the ones most frequently seen in our courts and institutions. It may be a young girl who uses alcohol to dope a sailor or a worker to "roll" him of his pay; or the young boy who helps his family operate an illegal still and sees nothing wrong in it; or it may be the story of young people charged with being sexually delinquent.

These second and third groups are teen-agers drinking with a definite motive. They are most familiar with alcohol and the effects of overindulgence.

During the past few years, the greatest rise in delinquency has been in children sixteen years of age and under. The emphasis has been on more serious crimes, over 50 per cent of property damage being attributable to young offenders.

Patterns

However, whether the country is faced with more than one third or less than one fifth of its juvenile population drinking, the cost is dear, and it does not stop with the individual. It is not the quantity of drinking and juvenile delinquency, as it is the establishing of a pattern and the effect on the person, the family, community, and state which makes this such a serious issue.

To delve into the causes of juvenile delinquency is to go where angels fear to tread. Studies attribute, and rightly so, various causes to the problem.

Violation of laws prohibiting the sale of liquor to minors; hiring minors in places serving alcohol; allowing juveniles to frequent taverns; movies; advertising; and lack of proper recreation facilities are all considered responsible for the high percentage of teen-agers drinking alcoholic beverages.

The use of alcohol among teen-agers undoubtedly reflects the community of which they are a part. The fact that juvenile delinquency is increasing among young people of the lower-middle class—the class in our society that has always been relatively free of antisocial actions—is an example. Due to the shift in population in the war years, and the consequent mingling of the fringes of every social and economic class, the ordinary limits of acceptable behavior began to fluctuate.

It is natural that every boy and girl is affected by his home life and the type of community life around him. Parents should realize that institution supervisors report that the young people who drink as a result of broken homes represent the most serious group of teen-age alcohol drinkers.

Both the Washington survey and the word of countless teen-agers over the country seem to prove that the greatest pressure for social drinking comes in the junior and senior year high-school age. The Purdue Opinion Poll backed up the fact that social pressure is a tremendous factor in teen-age imbibing.

The teen-ager will seldom drink to please himself. He drinks because he is aping his adults, and consequently believes it is sophisticated. Being able to "hold your liquor" is synonymous with being adult. He feels secure in doing what the crowd does. Likewise, he may drink because otherwise he would not be accepted by the crowd or because he is trying to lead the crowd.

Allied Youth [1]

Allied Youth, a teen-age organization that teaches alcohol education through posts established in high schools all over the nation, has behind it the benefit of seventeen years of study on how the adult world can help the young person overcome his problem of combating the social pressure for drinking. Furthermore, it helps the young person to help himself.

The teen age is a self-conscious age, an age of tremendous development. Often the personality development lags behind that of the body and the mind. Allied Youth feels that by helping young people develop their personalities and by establishing a confidence and independence, the young person will be capable of handling the pressure and capable of managing problems of adult life which might otherwise lead to drinking alcoholic beverages in order to escape unpleasant reality.

That all youth—regardless of color or creed—are interested in the alcohol problem is obvious. However, they are not willing to be swayed by emotion and exaggerated facts. Allied Youth is a workshop in alcohol education, scientifically presented and combined with wholesome teen-age, alcohol-free recreation. After an association with an Allied Youth post, an AY-er is capable of judging for himself whether or not he wants to drink.

Working intimately with the National Education Association and with the approval of J. Edgar Hoover, Allied Youth has as its aim to help young people meet the social pressure to drink by giving them the scientific facts about alcohol and showing them a good time without alcohol. Although the organization has some 10,000 young people in its posts, the field is wide. There are an estimated 5,000,000 young people drinking today. If only one in a hundred, or 50,000 of those young people, got into trouble through alcohol it would be a serious problem to the families and communities involved.

Everyone agrees that young people should not drink. Allied Youth plans to help them see that *"It's smarter not to drink."* The immediate goal is to reach 10 per cent of the nation's teen-age population—500,000 young people—with its fun, facts, and fellowship. It will cost less than $5 to educate one young person the Allied Youth way. But the cost of rehabilitating an alcoholic averages $100.

Facing facts realistically, alcohol and juvenile delinquency must be considered a possibility in every home and steps taken to prevent it. This is alcoholism prevention at its best.

[1] See statements on pp. 27 and 28.

Building a World

Executive Secretaries of the Department of Work in Home Fields

Educational Institutions: Miss Muriel Day

Town and Country: Miss Marjorie Minkler

Urban Work: Mrs. Mabel Garrett Wagner

Social Welfare: Miss Emma Burris

Medical Work (Associate Secretary): Mrs. Robert Stewart

Deaconess Work: Miss Mary Lou Barnwell

Associate Secretary: Miss Ruth Pope

Recent Arrivals From—

China: **Misses Celia Cowan, care of Miss Lena Nelson, 1118 Thompson Avenue, Glendale 1, California (temporary), care of Mrs. C. W. Bolton, Homedale, Idaho (home); Ruth M. Danner, care of Mrs. G. H. Drexler, 801 East Front Street, Bloomington, Illinois; Mary L. Eide, 150 Fifth Avenue, New York 11, N. Y.; Dr. Clara Nutting, 8 Andover Street, Georgetown, Massachusetts; Misses Maud Parsons, care of Dr. Grant Parsons, 245 Fourth Street, Bremerton, Washington; Gusta Robinett, Route 5, Columbia City, Indiana; Lucy Jim Webb, Jackson, Georgia.**

Malaya: **Misses Mabel Marsh, 8950 Victoria Avenue, South Gate, California; Harriet Whitmer, care of H. A. Bedient, Burr Oak, Michigan.**

Recent Sailings for—

Cuba: **Misses Joyce Brown, Carolyn McDowell.**

Japan: **Misses Marie Adams, Anna Givens (new).**

Liberia: **Misses Dora Lee Allen (new), Sallie Lewis Browne, Carrie V. Peat (new).**

Malaya: **Misses Dorothy Wall, Mary Esther Drake, Virginia Bunn.**

Peru: **Miss Mary Havens.**

Southern Rhodesia: **Misses Virginia Priest (new), Helen Wildermuth.**

Africa

Liberia—The most joyous news of recent months for members of the Woman's Division of Christian Service in relation to Africa is that, after seven years of planning, praying, and searching, three missionaries have sailed for Liberia to pioneer in opening work for the Woman's Division of Christian Service in the oldest mission field of The Methodist Church.

At the meeting of the Executive Committee of the Woman's Division of Christian Service in September, 1944, it was voted to open work in Liberia, and in 1945, from the Week-of-Prayer offering, $30,000 was allocated for the purchase of land and the building of the first unit of a hostel for girls in the capital city of Monrovia, in connection with the College of West Africa, a project of the Division of Foreign Missions. The land was bought, and the search for missionaries continued until three particularly suited for the delicate, difficult work were found.

The three missionaries who sailed September 20, 1950, are: Miss Sallie Lewis Browne, who served formerly in Manchuria and in Poland, largely in organizational work with women and in the training of deaconesses in Poland—during the postwar years she was in charge of all Methodist relief work in Poland; Miss Dora Lee Allen, who has had excellent experience in religious education with the Board of Christian Education; and Miss Carrie Peat, a trained primary teacher with experience in the public schools of Baltimore.

It was thought at first that the initial work of the missionaries would be planning for the first unit of the hostel and for a missionary residence, and exploring other needs and opportunities through which the Woman's Division of Christian Service can serve Liberian people. However, it now seems that plans will be completed which will enable them to care for six or eight girls beginning February, 1951. As far as possible, they will help also in the College of West Africa.

Bureau of Educational Institutions

Holding Institute, Laredo, Texas—Testimonies From Students

I am very grateful, and always shall be in the years to come, for the innumerable benefits I have received from the school. I am particularly grateful for the knowledge I have acquired of the English language which I consider I can talk and write well enough to make myself understood. I not only have had the chance to learn about the material things, but I have been taught about the spiritual things as well.—*Mauro Trevino*

Holding is giving to me an education and preparing me for my future. Sometimes the classes were boring, but it was always my fault, because I myself would think I did not like them, but soon was interested in them. The teachers were always right, even though we thought they were wrong. I have learned a lot since I have been going to Holding, and very glad then to get my education.

—*Frances Contreras*

I have found out that in Holding we have so many more advantages and opportunities to learn than we do in any other school. In Holding we not only go to school, but learn to live with one another as brothers and sisters. We also have the religious system along with the regular school work. Holding will always be to me my second home, where we learn to be with different people, from different countries, of different religious character and race.—*Olivia Garcia*

I like Holding because all of us students live as though we were brothers and sisters, sharing together all that we have. In studies, we study together, in sports, we play together, also. And that is why everybody here lives like brothers and sisters. I shall always remember Holding Institute because of all my good teachers that knew how to teach me in every way possible.—*Humberto J. Gutierrez*

I have not only improved in the language but in my moral standards, because here I was brought to worship God and the sacred things. Holding means to me not only the best school I have been in but a home, because I consider it as a family of two countries whose leaders are the teachers. Holding has also helped me to choose a good career and to build my ideals, so I can say that Holding teaches to live and how to help other persons to live.—*Fermin Davalos*

I have enjoyed Holding Institute ever since I entered—first because Christian customs are practiced every day, and usually have visitors in the chapel period twice a week. They are of great value to us in order to get a better understanding of what Christianity means and how to practice it, in order to bring an enjoyable harmony into our hearts.—*Moises Solis*

China

Letters from China reported a good summer so far as conferences were concerned. Young people's conferences, lay training institutes, institutes for children's workers, pastors' conferences were held in many centers. It was especially gratifying to have a large number of young people both as leaders and participants. The colleges report larger enrollments than in the fall of 1949. Funds are reaching every town and city. Schools and hospitals are open. Each day brings new problems and new decisions, but the work of the Christian church goes on in an amazing way.

Malaya

Kuala Lumpur—On August 4, the new building of the Junior Methodist Girls' School in Kuala Lumpur was opened with fitting ceremony. The dedicatory address was given by the newly elected Bishop R. L. Archer. On September 2, the new building of the Senior Methodist Girls' School was opened with Bishop Archer officiating. With the completion of these two buildings and the rehabilitation of the girls' hostel, Kuala Lumpur has an institution of which the community may be very proud.

The Woman's Division of Christian Service has contributed more than $150,000 toward this project during the years 1946-50. This was in addition to the funds contributed by the government and by the community. This tablet is on the senior school building:

To the glory of God for the higher education of women of Malaya, this building has been provided by the Malayan Government and the Methodist women of America. The first unit was opened on March 9, 1949, by Bishop Ralph Cushman. The second unit was opened on September 2 by Bishop R. L. Archer.

Bureau of Town and Country

Leisenring, Pennsylvania—On the pleasant Sunday afternoon of August 20, 1950, the cornerstone of the new Community Center at Leisenring, Pennsylvania, was laid. With more than one hundred and fifty people in attendance, the long-hoped-for building, which would replace the former community house destroyed by fire December, 1941, began to be a reality.

Mrs. Forrest A. Goodrich, secretary of Home Work in the Northeastern Jurisdiction Woman's Society of Christian Service, led the audience in a litany of praise and dedication, followed by prayer in unison, led by Mrs. Edgar Harper Singer, president of the Pittsburgh Conference Woman's Society of Christian Service. Dr. George R. Haden, district superintendent of the McKeesport District read a message from Bishop Lloyd Wicke of the Pittsburgh Area, who could not be present.

The interesting contents of the box placed in the cornerstone were enumerated by Mrs. Fred D. Dunlope, president of McKeesport District Woman's Society of Christian Service.

Mrs. Albert T. Morgan, president of the former Pittsburgh Conference Woman's Home Missionary Society, and a member of the Woman's Division of Christian Service in its earliest years, made the principal address.

Mrs. Harold S. Metcalfe, bureau secretary of City Missions—East Central in the former Woman's Home Missionary Society and also a recent member of the Woman's Division of Christian Service, after reading appropriate Scripture, laid the cornerstone. Much credit for the new building is due to the untiring effort and the unflagging zeal of the Executive Secretary of Town and Country Work of the Woman's Division, Miss Marjorie Minkler, and Mrs. Metcalfe, for whom the new building will be named.

Two anthems were beautifully sung by the choir of Calvary Methodist Church, Uniontown, Pennsylvania. Colorful floral offerings were furnished by friends in Dunbar, Pennsylvania, and the invitations and programs were the gift of a loyal friend of Pittsburgh Conference.

After the singing of the doxology by the assemblage, Mrs. David M. Ensell, member of the Woman's Division of Christian Service, who presided at the occasion, asked the Rev. E. J. Kiefer, D.D., pastor of Calvary Church, Uniontown, to pronounce the benediction. This brought to a close the impressive ceremony.

—Mrs. David M. Ensell

Executive Secretaries of the Department of Work in Foreign Fields

Africa and Europe: Miss Sallie Lou MacKinnon

China and Malaysia: Miss Louise Robinson

India, Pakistan, and Burma: Miss Lucile Colony

Japan, Korea, and the Philippines: Miss Margaret Billingsley

Latin America: Miss Elizabeth M. Lee

Assistant Secretary: Mrs. Alexander J. Sifkoff

Hyderabad Conference

Chidaguppa Evangelistic Work—This year, Rev. S. Andriah tried to get the children at the Chidaguppa school to pay their way. He did not succeed entirely, but there are twenty-one boarders paying nine rupees a month. Of the twenty-one pupils, three are girls. Three more are going to enroll soon. Since the first crops have failed this year, many people are hungry, so they will not send their girls to school under those conditions. The

government has not given rations to the boarding school; Mr. Andriah says the food is costing about fourteen rupees a month. We now have eighty pupils enrolled in the day and boarding school.

Recently the Woman's Society met at my home in Chidaguppa. There are only fifteen members, but twenty-five women came. We hope to get more members, for Chidaguppa is a large village. When I came in 1927, most of the women would not allow me to visit them; now they get cross if I miss one home.—Anna Harrod

Jemuna, a child about ten years old who lives in Bota, is greatly interested. She attends Sunday school regularly, and loves to sing the Christian songs. She has often said to her mother, "When are *we* going to become Christians?" She begged me to bring her a little cross to wear on a chain around her neck.

I felt that meant a decision—she was willing to have others know that she loved Jesus. The mother, too, is an eager listener, but the father has no interest.

—Clara Kleiner

Though Severance Hospital, Seoul, Korea, has been reopened, the five missionaries and one doctor are working under severe handicaps as one can imagine from this picture which shows the wreckage of the Nurses' Home. Money is in the treasury for a graduate Korean Nurses' Home which will be the beginning of restoration.

Bombay Conference

Sangamner Evangelistic Work—There have been some encouraging experiences recently. Two families across the road always greet me eagerly, and truly appreciate my coming to them for evening prayer; sometimes they attend the Sunday morning service. This is in contrast to the other two families near by who always say, "Yes, we're coming," but never come.

We have made new contacts with several high-school boys who come for library books, and with some young men (Marathas) who drop in when they hear us singing at evening prayer in Gitabai's hut. Wish you could have seen us last night crowded in her tiny hut. As we were singing, one after another came to the door and she would smilingly urge each one to come in. Every one accepted her invitation and took part in the singing.

Bureau of Urban Work

Bethlehem Center, Jackson, Mississippi—One day I heard a peculiar noise in the kitchen. Upon investigation, I found little three-year-old Buddy climbing up the kitchen cabinet, his eyes fixed on a box of cookies on the top shelf. An empty box on the floor and crumbs on his mouth gave evidence that he had been at the mischievous deed for quite a while. Although quite amused, I decided I should talk with him. I stressed that it wasn't the fact that he ate the cookies that mattered, but that he took them without asking for them. After I had finished my "little talk," I decided to see if he had taken what was said seriously, and asked, "Now, Buddy, is there something you would like to say?" To this he quickly replied: "Yes'm—what I want to say is—could I have some more cookies?"

Later, Buddy got into more mischief—a thing that wasn't at all unusual. As the day went on, he became more and more annoying. Finally, I said in a tone of bewilderment, "Buddy, what in the world am I going to do with a little boy like you?" With an expression of deep concern, he said: "I wish I could help you, but I just don't know how."

After having attended kindergarten for two years, little Carrie was rather reluctant about having to change and begin public school. After much persuasion, she tottled up the school steps with her red lunch box in hand to begin her first day of regular school. At the appointed time, Carrie returned home. When her mother opened her lunch box, she found it still contained Carrie's lunch. "Carrie, why didn't you eat your lunch?" the mother asked. "But, Mommie, they never did say 'Now, let's all wash our hands and clean up for dinner,' like they do at the Center."

Four-year-old James was trailing me around the kitchen, step by step. Taking some corn on the cob from the boiler, I was overcome by the longing in his childish gaze so I quickly buttered an ear and handed it to him. He lost no time eating it. I thought he should have a lesson in manners, and said: "James, what would you like to say?" As butter dripped from his chin, he replied, "I want to say, it sure is good."

—Ruby Berkley, *Deaconess*

Philippines

Citation of Award for Merit (for combating infant and maternal mortality) given to Rebecca Parrish, retired missionary of the Woman's Division:

Malacanan Palace. When Rebecca Parrish arrived in the Philippines in 1906 as the first woman physician to practice in these islands she was confronted with the appalling death rate of infants and mothers. Epidemics stalked through the land. Fire flood, storms, and locusts took their toll. Disease lurked everywhere.

Seeing the urgency of saving lives, she proceeded to establish the Mary J. Johnston Hospital right in the midst of the crowded slum district in Tondo,

(*Continued on page 39*)

"Three Kings' Day" Pilgrimage

By BERNICE HUFF

LAST year it happened that Miss Muriel Day, executive secretary, Bureau of Educational Institutions, was in Puerto Rico on January 6, which is celebrated here in a Spanish fashion. On the evening of January 5, the children scurried around to get boxes. Each one lined a box with some grass to put under mother's bed or on a relative's porch—for the Kings to place some gift in it.

It was about nine o'clock in the morning when we set out from the George O. Robinson School for our pilgrimage through San Juan. Passing the Sixto Escobar ball park, we saw several thousand children forming long lines to enter the gates. The mayor, a lady, had arranged for the distribution of gifts to these less-privileged ones.

At our first stop, Trinity Methodist Church, we found children standing expectantly at the gate. Their faces brightened as we appeared, for they somehow connected us with the Kings' gifts!

On the floor of the lovely kindergarten room were the boxes which had been brought the day before. Each box had a name on it and the required bit of grass for the camels. We helped Miss Estar Carrero and Mrs. Maria Castaner place the packages in the boxes. Enough toys and materials had been received for all the day schools; however, most of the schools gave gifts at their Christmas programs. But one of the Sol Street traditions is this Kings' Day gathering. Miss Day was so interested in keeping up the spirit of the occasion that she invested some money in whistles so that every child could blow off steam! There were lollipops also.

The door was opened at the proper time and the boys and girls came in quietly to hunt for their boxes. They sang *"El dia de reyes"* and then sat down. It took some urging to get them to open their parcels and look at their gifts.

Typical of the others, Lilly opened hers and then, looking up at me with a pleased expression, said, *"Que muchas cosas buenas!"* ("How many nice things!") After gathering up all their presents and blowing the whistles a few times, the group scattered to take the boxes home.

We continued our pilgrimage, going next to the San José Church, which is the oldest one in the West Indies in point of continuous service and has a beautiful gold altar. As we went down the hill toward the governor's palace, we noticed that the small Cristo Chapel at the end of the street was open, with people standing at the entrance. So we joined the crowd, even though we did not have any mantillas to cover our heads! A group of little girls, in picturesque red dresses with shepherds' crooks, sang *"Noche de Paz"* and several other Spanish *aguilandos.* Then the priest appeared with a small image of the Christ Child which he held out for the devout members to kiss.

Our next step was to visit the *"Nacimiento"* or nativity scene in the Santa Catalina Hospital and Church, near the governor's palace. The rest of us had seen this before, but the huge panorama almost took Miss Day's breath away. The room is about eighteen by twenty-two feet, and the ceiling ten or twelve feet high. The sisters had put in hills, mountains, streams of water, mill wheels, grazing sheep on green grassy meadows, cattle and other animals, and people. The events connected with Christmas were all portrayed, although at times in a confused manner. Starting with the annunciation, nothing was left out—the manger scene, the shepherds, the wise men, the flight into Egypt, and finally Herod's soldiers and his palace. Many homey scenes were added. There was even a tiny store with small bolts of dress goods, the prices marked on them, and a wee lamp.

Stores, too, took part in this celebration. We passed the best-looking window depicting the Three Kings, in the richest sort of apparrel, presenting gifts to the Christ Child with Mary and Joseph. The robes had been made by the wife of the window decorator, and it was really a splendid sight.

Our last stop was at the Bombonera, where we ate some sandwiches and talked over our pilgrimage. There were at least three in the party who will have a different idea now when they hear someone mention "Twelfth Night."

SERVING PUERTO RICANS IN NEW YORK

To help serve the large Puerto Rican population of New York City, the Bureau of Urban Work of the Woman's Division of Christian Service has appointed a social worker.

Miss Mildred Ford, Attica, Ohio, is making a survey of present services to nearly 300,000 Puerto Ricans located chiefly in the tenement districts of New York. A trained social worker, Miss Ford has done settlement work in Chicago and was on the staff of Marcy Center.

She will attempt to help Puerto Ricans as they face problems of language, color, and cultural differences. Immigrants have difficulties in getting employment and in living other than slum existences. Schools and social agencies are not yet adapted to the particular needs of Puerto Ricans. The problem of Puerto Ricans in the city is considered one of the great challenges to the Protestant church.

World Federation of Methodist Women

MRS. PAUL ARRINGTON, *Chairman*

ANNUAL MEETING IN POLAND

The annual meeting of the Woman's Society of Christian Service of The Methodist Church in Poland took place at Klarysew, in the building of the Methodist Theological Seminary, from September 7 to 10, inclusive. Klarysew is located just fifteen kilometers out of Warsaw, on a beautiful wooded hill, and is a most ideal location for conferences. More than sixty women delegates representing their local societies came from all parts of Poland. To these were added a number of visitors from our two Warsaw churches.

The Spirit of God through Christ was really present and at work. Most touching were the prayer periods at the close of each day's sessions. The first of these prayers was led by Mrs. Jozef Naumiuk, who is one of the most active members of the Woman's Society in Poland, and who called on women to fulfill their part in world Methodism. At times it was really necessary to break into these prayer periods to allow the delegates to get to their rooms for their night's rest.

Our Polish Woman's Society is a prayerful organization, and that is most vital. The daily program was heavy, beginning with breakfast at eight, followed by a worship service, after which the sessions began. The evening services began after supper and lasted until 10:00 P. M.

Touching was the account of one of the voluntary workers in Mazuria, who conducts a class in religions education for the children of a rural church some distance from her home. She is obliged to walk about two miles from the nearest bus stop, but at the appointed time of her arrival the barefoot children of her class, who cut across the fields and through the woods, are there waiting to escort their beloved teacher to the meeting house where their instruction takes place.

In addition to the women speakers, General Superintendent Jozef Naumiuk, Rev. G. Burchardt, and dean of the Theological Seminary, Dr. Joseph Szczepkowski, took part in the program and discussions. The high moment of the conference was the Communion service held at the Central Church in Warsaw on Sunday morning. The church auditorium was filled to overflowing.

The final afternoon and evening sessions were held in Klarysew, with many guests from Warsaw and its suburb, Praga. Mrs. Ewa Dolejowa, who is now field secretary of women's work in Poland, took an active part in all the sessions, closing the final service with a stirring call and challenge to hold the fort to the last. The conference

Annual meeting of the Woman's Socie Christian Service in Poland

was really an inspiration and blessing; all the delegates returned to their homes and churches determined to give themselves as never before to their part in the work of God's kingdom in Poland.

—*Reported by* WITOLD BENEDYKTOWICZ, *Secretary*

PRAYER FROM THE UNIT IN SWITZERLAND

Father God, as we think of world peace and good will, we are reminded of the words of Jesus Christ, our Lord: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Men of different nations have proposed peace plans, but they have all failed. So the struggle goes on. We know that only the peace which comes through the inspiration of Jesus Christ will abide.

Holy Father, send Thy divine Spirit into the hearts of the leaders of the nations of the world, directing their thoughts to the Giver of abiding peace.

Our heavenly Father, Thou hast kept us out of two terrible World Wars. We thank Thee. But, merciful Father, how can we rest in peace when throughout the world there is strife and war between men and nations? We are not satisfied and cannot be until peace shall reign throughout the whole world.

Christ Jesus, as Thou didst come on that great Resurrection Day into the midst of Thy sorrowful and perplexed disciples saying to them: "Peace be unto you," so come and speak Thy peace to every heart the world over. With St. Francis of Assisi we pray: "Lord, make us instruments of Thy peace." In Christ's name. Amen.

* * * *

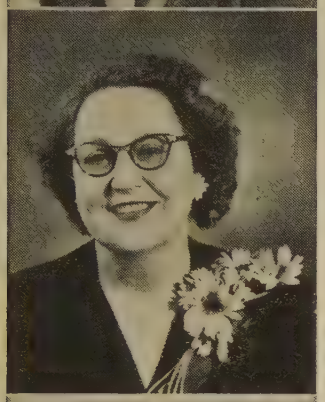
The Swiss Unit of the World Federation of Methodist Women is made up of 114 Woman's Societies of Christian Service. Some meet every two weeks, others once a month. Lacking regular study books with arranged lessons, we do not have uniform programs. These are planned by the officers of the local societies.

Ten Swiss Methodist women have answered the Master's call for service abroad. Of these, the Swiss Unit supports in full one missionary, has a share in the salaries of three workers in North Africa, and gives some financial aid to four candidates who are now in training.

Our women have taken a very active part in the postwar Methodist relief work. Over fifty tons of food, clothing, and essential household equipment were sent to Methodists in Germany and Austria. An appeal, "Sacrifice a day of your vacation for relief," brought a cash gift of nearly five thousand dollars.

We Have a Fellowship

Through Membership in the Woman's Society of Christian Service



You May Quote Me

To feel a deep fellowship with women in almost every state of the Union is a moving experience.

In recent months, in meetings in various states, I have met many young mothers—between the ages of thirty and forty. Almost without exception *those who have studied* our work are challenged by the program and the plans of the Woman's Society.

I sincerely believe that there is not an intelligent woman in The Methodist Church who would not join actively in the work of the Woman's Society if only she knew the scope of its plan and program.

Our Methodist women are wonderful.

Mrs. Frank G. Brooks

President Woman's Division of Christian Service

(Top left, down and around, to top right) **Mrs. E. Kinkel, Wisconsin Conference; Mrs. R. W. Phillips, West Oklahoma Conference; Mrs. S. K. Trigg, Mississippi Conference; Mrs. M. E. Morse, Nebraska Conference; Mrs. Richard Hodges, North Arkansas Conference; Mrs. Lucille Libby, Oregon Conference; Mrs. Elmer Givens, Virginia Conference; Mrs. Elmo Meek, Central Kansas Conference; Mrs. C. S. Conlee, New Mexico Conference; Mrs. C. O. Wells, Pittsburgh Conference**

SPIRITUAL LIFE CULTIVATION

By MRS. EDWIN B. WHITE, *Chairman*

"Too Little, Too Late?"

"Too little, too late!" These words have been used to explain tragedies which occurred because war materials were not supplied in sufficient quantity at the right time. Will history record that the church in these unprecedented hours of opportunity gave to the world too little, too late? Spiritual forces win their victories through unswerving devotion to the principles of Jesus Christ as applied to every area of life, and followers of the Way must daily demonstrate their allegiance to these principles. It is not easy. Great moral perplexities confront the Church, and therefore the individual church member. The uneasy world situation continues to develop new crises which produce for people everywhere intensified anxiety and tensions. Again and again we are faced with the preoccupations and doubts which tragedy brings to the human family. How difficult it is sometimes to keep the moral and spiritual issues clear!

If the present generation of Christians is to make its best contribution, there must be deeper consecration, more intelligent prayer, and more sacrificial service on the part of us all. We must know how to deal with the realities of suffering and fear and bitterness. These realities invade our own lives, our own homes, as well as our communities. Only the reality of God's abiding presence can sustain us. Only a great faith in his power can give us strength to minister, by example and by word, to those who are also fearful and suffering. We need a divine passion to make our lives count for something—*now, right where we are.*

The Methodist Church and the Woman's Society of Christian Service are offering to all its members a strategic opportunity to make our lives count through the program of the *Advance for Christ and His Church.* One of the objectives in the four goals of the Woman's Society is interpreted and made concrete in these words: ". . . undergirding the total program with plans for spiritual growth in personal religious living and disciplines that find expression through increased service and giving to meet today's responsibilities and opportunities." This emphasis should have a central place in all plans and be so integrated into the program of the society that the life of each member will be spiritually strengthened and deepened. Such growth will inevitably enrich the spiritual life of the church, and through the channels of prayer, gifts, and service flow out to peoples in far places.

It is significant that spiritual matters are receiving widespread consideration in press and radio and other media to which the general public has access. More people are now attending Sunday schools and churches than for the past several years. Perhaps this is to be expected during a time of war hysteria. It may seem to be solely the result of fear, but it gives opportunity to so meet the needs of those who are seeking strength and comfort as to win them for Christ and for service in his kingdom.

The secretaries of Spiritual Life should be unusually alert during these times of stress to the hurts, anxieties, and perplexities of people about them. Certainly they should be aware of the needs among the society members and church families. To cooperate with other organizations of the church in providing devotional literature, in promoting evangelistic efforts, and in personal ministry is a special privilege. In January, the entire church school will be going all out for evangelism. February 25 to March 1 will be National Week of Visitation Evangelism, and March 21-28 will bring Holy Week and Easter. These occasions open channels for cooperative service and there will be others as the months go by. All of us should know the church program and be familiar with the church calendar. The Advance goals for The Methodist Church and for the Woman's Society of Christian Service are of a piece, really, and the periods of special emphasis should find us working and praying together for their achievement. The emphasis on "Our Ministry" coincides with the emphasis on "Personnel," so together we "pray . . . the Lord of the harvest, that he will send forth labourers into his harvest."

During January, February, and March there will be much stress on Stewardship. This is not new for us. We begin on Epiphany, January 6, by rededicating all that we are and have to the King of kings. This year we should make it a time of special prayer, not only for the Advance, but for the whole ecumenical movement. Many societies will be having the study on corporate worship during the first months of 1951. *We Seek Him Together!* It is a search that will be rewarding and no society should fail to have the study sometime during the year.

Then, too, every society is urged to observe a Day Apart sometime during the Lenten season. "Strength for Our Weakness" is the theme of the service prepared by Mrs. Mary Welch (see p. 5).

Have you secured—*and used*—the Spiritual Life Packet?* Watch the back cover of THE METHODIST WOMAN for information about new literature.

* Secure from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices. (Price, 50 cents.)

ADVANCE 1948 1952 GIVING RECRUITING EDUCATION MEMBERSHIP WOMAN'S DIVISION OF CHRISTIAN SERVICE THE METHODIST CHURCH

ADVANCE CLIPPER

ISSUE 14 JANUARY, 1951

OVER THE MOUNTAINS FROM ANYWHERE

By ELIZABETH M. SMITH

SALMON, Idaho, is over the mountains from anywhere. Between the Bitterroot Mountains of Montana and the Sawtooth Mountains, made famous by Idaho's Sun Valley, lies a relatively unknown area in which live more than six thousand people. Our Woman's Society of Christian Service covers a parish nearly the size of Connecticut. We are not a circuit or larger parish society, since the area is served by one church in Salmon, a town of three thousand people.

Our society is organized along geographical lines, since the Salmon parish lies along the Salmon River Valley and its tributaries, a country of Hereford cattle, timber, and mining. We have 140 members in all. Some of the rural circles are quite small, including all the ranch women in their area. On circle day, we often have circles meeting eighty miles apart.

The Blackbird Circle has been organized in a new mining development on Blackbird Creek. Though only a little more than forty miles from Salmon, it is often a three-hour trip each way, due to mountain summits and poor roads. In this Blackbird community, there are over seventy children under the sixth grade, so the circle women have started a Sunday school. Until a new schoolhouse is built, the only place large enough to accommodate the Sunday school is a tavern, where Sunday school is held every Sunday morning.

The Lemhi Circle, thirty miles from Salmon, and seventy miles from Blackbird, also sponsors a Sunday school on Sunday afternoons, and twice a month the pastor holds church in the little country schoolhouse there.

One of the Woman's Society of Christian Service Advance goals is to have every woman member of the church become active in the Woman's Society. In our parish, this works the other way, for we have more members in our Woman's Society than we have church members. Many women find the circle meeting their first contact with a church for ten or twenty years. After working in the circle, and learning more about the church, several have come to the pastor seeking church membership. Our goal is so to present the Christian way of life through our circle meetings, that eventually every woman in the Woman's Society will come into the church.

The large area included in our Woman's Society brings new responsibility to some of our local officers. Our secretary of Promotion has the job of writing to all the circles and keeping us in touch with each other. Our president visits these circles through the year, encouraging their work. We often exchange circle programs; a person who has given a topic exceptionally well will be asked to travel to another circle and present the topic at their next meeting.

The Salmon Methodist Church has no church building. The Woman's Society is looking forward to having a church home, and the dining room, kitchen, and all which they miss now. This spring they pledged $5,000 toward the church building fund payable in the next three years, and have been making payments at the rate of $135 each month. This pledge was made on the basis of the first nine months' work of this new society (organized in July, 1949) during which time they earned over $1,700, most of which went toward the building of a parsonage which is now serving as both parsonage and church.

All seven circles are working hard to help the Woman's Society of Christian Service meet its pledge

Women out in the wide open spaces are equal to anything, even changing a tire

toward our new church. One circle has been thrilled with the project of making their quarters grow, following the example of the faithful servant in the story of the talents, as told in Matthew 25. Each woman started with a quarter, some selling cottage cheese, doughnuts, cakes, pot holders, raising baby chicks, and one woman has made beautiful souvenir pins out of sagebrush wood, sanded and polished. The Salmon Woman's Society has gained a reputation for serving good dinners. For these dinners, the pies may come from a circle thirty miles up the river, the salads from fifteen miles down the river, with another circle cooking chicken or setting tables. These dinners not only provide a means of earning money for the church, but also the fellowship that comes from working together side by side with a sense of doing something definite for the advancement of the Christian cause. One of our older members, who makes all the coffee for these dinners, expressed it in her own words: "I love to make coffee to the glory of God."

The building of the church at Salmon is an Advance Special Project of The Methodist Church. When it is built, our Woman's Society of Christian Service, "over the mountains from everywhere," will do its part and more in the missionary program of the Woman's Society and The Methodist Church.

COOPERATION IN ADVANCE

In one of the early issues of the *Advance Clipper*, March, 1949, a statement was printed from Bishop Martin, general chairman of the Advance Committee for The Methodist Church, concerning the relation of the Woman's Society of Christian Service to the Advance program of the church, especially at the point of the support of "Advance Missionary Specials." This is a question frequently raised. Since many women may not have seen this statement at the time, and may not have the early copies of the *Clipper* easily available for reference, we are reprinting it here. (As we are now in the third year of the quadrennium, the financial goal is, of course, "increased giving for appropriations of 15 per cent over the second year's giving" instead of the 33⅓ per cent mentioned.)

From Bishop William C. Martin

"The Woman's Division of Christian Service of The Methodist Church is to be commended for its plan to increase its giving for missionary support in the same proportion that World Service is being increased—which is 33⅓ per cent. This lift in the level of giving is necessary to maintain a normal ratio of *Advance* in the missionary work of the church. The *Advance Program* of the Woman's Society of Christian Service places upon the local Woman's Societies an obligation which makes it impossible for them to assume the support of 'Advance Missionary Specials' of the Board of Missions and Church Extension.

"Every assurance has been given by general and conference officers of the Woman's Society of Christian Service that, as members of the church, the women will give hearty and loyal support to the general plans of the quadrennial movement in all of its various emphases. Through this kind of cooperation there can be a united *Advance for Christ and His Church.*"

A Woman's Society of Christian Service has been organized among the women patients and workers in the hospital at Minga, BELGIAN CONGO. It has an average attendance of seventeen, many of whom are not Christians, since there has never been a preacher or teacher in their village. But they are interested in the work women are doing the world over, and enjoy having a part, through the society. Their dues were sent to Leopoldville to further the spread of Christianity among people of their own tribes.

* * * *

At a district meeting of the Woman's Society of Christian service of the Chinese-speaking churches of SINGAPORE, with eight churches represented over 300 women attended.

100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the society. Listing is by conferences:

Baltimore: Washington West District—Urbana.

New York: Poughkeepsie District—Hillside.

Florida: Gainesville District—four societies.

North Alabama: Tuscaloosa District—Brookwood.

South Carolina (Southeastern Jurisdiction): *Columbia District*—Oak Grove. *Orangeburg District*—Fairfax Wesleyan Service Guild, Zion.

Detroit: Flint District—Pontiac, Covert; Owosso, Asbury. *Saginaw Bay District*—Churchill, Spratt.

Indiana: Bloomington District—Centenary, R. R. Mooresville; Green County Chapel.

North Indiana: Wabash District—Ijamsville.

Indian Mission: Western District—Cache Creek.

Southwest Missouri: Springfield District—Mt. Pisgah.

Southwest Texas: Kerrville District—Cherokee.

West Oklahoma: Elk City District—Reydon.

The following districts are reported as 100-percent organized. (A Woman's Society of Christian Service or a member or members, or a Wesleyan Service Guild in every church):

New York: New York District.

Florida (Southeastern Jurisdiction): Jacksonville District.

Southern California-Arizona: Glendale District.

THE CARAVAN OF CAMELS

Mrs. John Cooper, secretary of Promotion of the Kentucky Conference, prepared the following Advance Acrostic, and used it effectively in connection with the Caravans. The camels, each about thirty inches long, were cut from tan-colored cardboard, and the "cargo" securely attached. Seven women brought them in, each giving the message of her letter, and putting her camel in place as she finished speaking.

This would be appropriate for use at an Epiphany Service of the Woman's Society of Christian Service.

A. *Adoration*

The Wise Men came from the East and bowed in adoration before the Christ Child. In our worship experiences we join in the adoration of Him.

D. *Decision*

The Wise Men, through the warning of the angel, decided to return another way. Following the guidance of the Spirit leads to right decisions.

V. *Vows*

The Wise Men vowed not to tell Herod of the finding of the Babe. The keeping of our vows of membership, which are to pray, to study, to build, to give—will advance the Kingdom.

A. *Activities*

The Wise Men were men of action, for they followed the star from the East to Bethlehem. For us to find the real meaning of Christmas, we must engage in such activities that others also may hear of the Christ and may come to know Him.

N. *Needs*

The Wise Men presented to the Christ Child gifts of gold, frankincense and myrrh. When we bring our gifts of whatever kind and dedicate them in His service, needs are met.

C. *Cooperation*

The Wise Men studied together, traveled together, and worked together. Thus they successfully completed their quest and found the Christ. Such cooperation is needed today by men of all nations if the Christ is to be known and loved.

E. *Evangelism*

The Wise Men departed into their own country another way, and, no doubt, told there the news of the birth of the Christ Child. This news told around the world results in the evangelization of all who hear and heed.

One of the newest developments in OKINAWA is the island-wide Woman's Society of Christian Service with a full-time worker.

Societies in ALASKA are too far apart, in most instances, to visit one another. A plan for visitation by correspondence has been started—with the societies in HAWAII.

Hyderabad Conference, INDIA, planned a special ceremony for the signing of Woman's Society membership cards in Telegu and English.

NOTHING STAYS LOCAL

Sometimes in the satisfaction of reaching a goal, there is danger of letting the joy of achievement stop short of the ultimate purpose for which the goal was set. We believe, though, that we have the answer to that, through the Woman's Society of Christian Service.

When that last woman is reached and the society is recorded as 100 percent; when classes in all four studies of the current year have been well attended; when the society's pledge has been lifted to the 33⅓ plus the 15-per-cent increase, and met in full—there *should* be joy and satisfaction for the women who have brought this to pass. But such achievement needs deeper roots to give it staying power.

It needs the long look so admirably given in the December, 1950, issue of THE METHODIST WOMAN, of what Advance has made possible on home and foreign fields. It needs that "Imagination Quotient" —to quote Miss Day—to see that something happened in the spot where it was needed most, because of the meeting of the local goal.

When that new woman in the community attended church and joined the Woman's Society, she enriched the life of her society and her own personal life: she also through her personality and prayers and gifts helped recondition a building for use at Sue Bennett College, London, Kentucky, or in Crandon Institute, Montevideo, Uruguay: and a stream of expectant youth came into a richer experience in consequence. The turning wheels of a bus for Hiroshima College students and a station wagon for the Indian Reservation in Arizona were part of the reason-for-being of the four Advance goals in the local society. The world becomes a neighborhood peopled with familiar faces through the magic of those realized goals. Nothing stays local when it enters the life stream of the Woman's Society of Christian Service.

BIRTHDAY VISITATION REPORT SPELLS ADVANCE!

A—"Accepted joyously by all and we believe it will prove profitable."

Central Texas Conference

D—"Dead or inactive societies revived, due to Chain Visitation."

Memphis Conference

V—"Visitations are moving on nicely."

Washington Conference

A—"Alerted many societies to the required goals."

Wisconsin Conference

N—"New friends and new ideas, as they participate in birthday Chain Visitation."

South Georgia Conference

C—"Celebrating tenth anniversary—good fellowship."

South Carolina Conference
(Southeastern Jurisdiction)

E—"Encouraging and enthusiastic reports beginning to come in. Confident of renewed interest and advancement of our work through these visitations."

Central Kansas Conference

The above are only a small fraction of the total number of unsolicited, enthusiastic comments from conferences all over the country, in regard to the Birthday Visitation Plan.

YOU CAN BE AN ATLAS

Yes, indeed, you can. We do not mean the maps-and-charts kind of atlas; though, when it comes to that, the Woman's Society of Christian Service member is probably better informed than her non-member acquaintances. We mean another kind of Atlas—the figure in mythology who carried the whole world on his shoulders. The chief difference between you and that gentleman being that, whereas he felt it to be something of a burden and hoped to be relieved, you will anticipate this role.

We are not going to tell you any more right now. But sometime between June 1, 1951, and May 31, 1952, it can happen—to you, as an individual. The next few months will show you how.

And now, as to this stress on the *individual.* That is where the emphasis for the last year of the quadrennium will be placed. You will recall that first we had the Caravan plans. Next we had the Birthday Visitation Plan.

Now we come to the individual member, the most important unit of all. We shall be realizing perhaps as never before what a difference each of us makes. "Only one—but I *am* one." The last year of our Advance will bring us plans that will show how far-reaching this realization may be.

THE OLD FAMILIAR JINGLE, "For Want of a Nail the Shoe Was Lost," was a negative approach, however true. We present here, with apologies to the original, a positive approach. (We hope incidentally that our readers still remember what a horse and a horseshoe look like, in today's mechanized world!)

By saving the nail, a shoe was gained.
By saving the shoe, a horse was gained.
By saving the horse, a rider was gained.
By saving the rider, a battle was gained.
By saving the battle, a kingdom was gained.
And all, by saving a horseshoe nail.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

THELMA STEVENS, *Executive Secretary*

Information and Action

DEAR FRIENDS:

To greet you in this January, 1951, issue of THE METHODIST WOMAN with the time-worn expression *"Happy New Year"* seems hardly fitting. Instead, it may be more in keeping with the state of the world to say "God strengthen you in 1951" for the work that is yours in his world.

When you read these pages, the Christmas season will probably be over and the usual New Year's activities and resolutions in the hopper. You will be remembering many experiences that look at you from the pages of 1950. You will recall that you *voted* in November and elected some people to office in your city, county, state, and Congress. You will remember that you participated in a *Human Rights Day* celebration in your church or community on December 10. You will not forget the items you listed on your report to your district secretary of Christian Social Relations and Local Church Activities on December 1, the end of the second quarter. You will remember that the first week in December, 1950, there was held in Washington the fifth White House Conference planned around the needs of children and youth. You will recall many things from 1950 that relate to your responsibility as secretary of Christian Social Relations and Local Church Activities in your Woman's Society or Wesleyan Service Guild. As you look ahead into 1951, may we call your attention to a few matters that are urgent?

1. *The 82nd Congress convenes in January, 1951.* Important matters will be considered. Your voice is important. Watch the pages of THE METHODIST WOMAN, your local newspaper, and listen to your radio to find out where you should lend your influence.

By the way, did you know that women have had the *privilege* of *voting* only thirty years? And did you know that after thirty years of work in the political field, *less* than 1 per cent of all elective and appointive posts in the United States are held by women? But women represent 52 per cent of the potential voters; they own 75 per cent of the corporate wealth of the nation; they manage 85 per cent of the family budgets; they form nearly one third of the labor force and are a growing power in labor unions; and their education and training fit them for competition with men in the political field as elsewhere—but women are still laboring to overcome the "minority" status and taboos that both men and women use to keep women from assuming a rightful place of leadership and responsibility.

The emphasis on all aspects of the National Citizens' Roll Call of Methodist Women must be increased in 1951.

2. *Human rights as they relate to the needs of children and youth must be a major concern in 1951.* Watch for follow-up plans of the Midcentury White House Conference in THE METHODIST WOMAN and in your own state and local community. Find out at once what plans are being made by your state committee at this point. Write your governor and ask him. *Church leaders need to be active in all such programs both in your church and community.*

3. Have you ordered a copy of the new pamphlet, *A Christian's Primer of the United Nations?* (Literature Headquarters. Price, 25 cents.) Use it with the pages in THE METHODIST WOMAN as resource material for circle meetings or special meetings with adult and youth groups of the church. The new discussion guide entitled *The World in Your Hands* is now available also at Literature Headquarters for 35 cents. This contains simply written skits and other dramatic material that will be very helpful with the youth and student groups of your church, as well as women's groups and church groups in general.

4. In this issue of THE METHODIST WOMAN, on page 30, you will find a few suggested materials for study, discussion, and general reading on communism. Many individuals and groups are interested in studying firsthand the basic facts.

5. Your November, 1950, and this issue of THE METHODIST WOMAN carry timely articles related to the *alcohol problem.* Other articles will appear in the February and March issues. Why not use this material in your circle meetings, or better still, in some planned general church meetings where your pastor will call for church-wide participation in discussion? A series of such meetings might well precede Commitment Sunday or follow it.

6. Watch for the release from Literature Headquarters of the leaflet *Activities for 1951* (free)! Let us make this year a time when Christians will be heard with clearer voice all around the world —but *if the voice carries it must have clear channels from the sending station! The eyes of the world are focused on your local community!*

Sincerely,

THELMA STEVENS
ELEANOR NEFF CURRY
DOROTHY WEBER

Secretaries of the Department of Christian Social Relations and Local Church Activities.

All Action Is Local

Cooperation for a Christian Community

By FERN STOKES*

Every community must have a tradition, and yet it must not live wholly in the past. It must be always facing the future. Earlington, a little town in western Kentucky in the heart of the western coal field, has recently demonstrated its faith in the fine traditions of its history, and at the same time has held to its plans and dreams that look toward the future.

In 1886, the late John B. Atkinson, an ardent foe of whisky and at that time president of the former St. Bernard Coal Company, made a rule that when the company sold any property there be an agreement written into the deed that "no intoxicating liquors ever will be sold on these premises." Since then owners of these properties have been obligated to ban liquor sales in their buildings. Hard liquor was voted out of Earlington sixty-four years ago, and none has been sold there legally since that time. Thus, in the recent local-option election, Earlington citizens were striving by the use of the ballot to maintain a worthy tradition.

During the month of April—from April 8 to 19—there was circulated in Earlington a petition stating, "Are you in favor of the sale of alcoholic beverages in Earlington, Hopkins County, Kentucky?" The "wets" were able to obtain 633 signatures to this petition which was filed with the county judge, who duly called an election for July 1, 1950. This action immediately challenged the Christian citizens, under the leadership of their pastors, to set in motion the machinery necessary to bring a victory for the "drys."

On Sunday afternoon, May 7, in the Christian Church, a meeting of representative church and community leaders was held on the invitation of the Earlington Ministerial Association. The unanimous sentiment of the assembly was to accept the challenge of the "wets." The temporary chairman directed each minister to select a member of his church as part of a nominating committee for the purpose of electing officers for a permanent organization, later designated as "The Earlington Temperance League." The secretary of the Earlington Board of Education was instructed to ask for the high-school auditorium as a meeting place for the group. Accordingly a community mass meeting was called to meet there on the following Thursday evening, May 11. The audience at this meeting was composed of men and women, boys and girls, many of whom expressed a sincere desire to help in the fight for a better Earlington. The legal counsel employed by the organization was one of the outstanding lawyers of Hopkins County and of Kentucky. A general precinct chairman, to direct the activities of the women, was also chosen, and plans were initiated for a canvass of the voters.

On Sunday afternoon, May 14, in the high-school library, a meeting of the workers who had been chosen by the general precinct chairman with the members of the executive committee was held. Instructions and briefing of the canvassers were given by the ministers and other members of the committee.

On the following Monday, seventy-five Earlington women, under the direction of the general precinct chairman, made a simultaneous information poll to determine the opinion of all voters on the question of the legalized sale of liquors in the town. From the cards signed tabulations were compiled as to the voters who were: *dry, wet, doubtful, not registered.* Approximately 1,000 cards were signed. An intensive drive to register every dry voter not properly registered resulted in an approximate 85-per-cent accomplishment. Complete lists of the voters of Earlington were obtained from the office of the County court clerk, and these were purged by the women's precinct chairmen and their committees. These women also arranged for neighborhood prayer meetings which were held in thirteen different homes in the town on Thursday, June 22, at 3:00 P. M. On the following Thursday afternoon a union prayer meeting was held at the Missionary Baptist Church. All church members were invited to participate in a fellowship of all-night prayer for the success of the election. A prayer clock was set for continuous prayers from 6:00 P. M., Friday, until 6:00 A. M., Saturday.

On election day, July 1, many workers were stationed at each poll, checking general voting lists and dry voting lists which had been prepared.

The children and youth of Earlington had no small part in the success of the election for the "dry" forces. Teams of high-school boys visited all the churches on different Sunday morning worship hours, telling why they, as teen-agers, opposed the sale of alcoholic liquors in their town. This was most effective education and publicity as they appealed to the mothers and fathers and to other adults. Another youth project which proved valuable in the campaign was promoted by the English teacher in high school. The essays and debates which were given in the classes were edited and used in the local paper as paid advertisement under the caption, "Youth Speaks." The chimes of the Methodist church were played by a high-school girl each evening at six, calling the Christians to prayer for a victory.

Of a potential electorate of 1,500 for Earlington, 1,221 votes were cast in this election. The "drys" were victorious by a vote of 679 to 542, a majority of 137.

* High-school teacher in Earlington, Kentucky; district secretary of Christian Social Relations and Local Church Activities, Kentucky Conference.

Towards Brotherhood

Civil Rights in the 82nd Congress

THE eyes of the nation and the world are on the 82nd Congress as it gets underway in January, with 435 newly elected or re-elected representatives and thirty-two newly elected or re-elected senators. What are the prospects for the enactment of legislation that will advance the well-being, freedom, and human dignity of people at home and abroad?

What, especially, will this Congress do to help bring an end to practices which crush men's spirits and deny them equality of opportunity and treatment, which should be theirs as children of God and as citizens of a democracy?

Although it has been three years since the President's Committee on Civil Rights issued its historic report, the legislative score is zero. And though the Republican and Democratic parties' national platforms of 1948 called for legislation guaranteeing the right to vote, the opportunity to work, the right to security of person, and equal treatment in the armed forces, regardless of race, religion, color, national origin or ancestry, civil rights bills either died in committee, were filibustered, or were seriously weakened by amendments.

The two bright spots during the past two years were nonlegislative. On June 5, 1950, *three Supreme Court rulings* went far to undermine the legal props of unequal treatment of Negroes in railway dining cars and in state institutions of higher learning. The other encouraging advance was the progress in the *Air Force* and the *Navy* in eliminating segregation.

There is a possibility that the 81st Congress may yet complete action on the Walter Resolution which would end the ban against the *naturalization* of Pacific peoples; this would leave the need for similar legislation concerning the *immigration* of these peoples.

Qualified men and women are still denied the *opportunity for employment* merely because of their race, color, religion, ancestry, or national origin. Education, alone, will not correct this practice which is so wasteful of men's skills and their contribution to the community. States having laws with strong enforcement provisions have found that their Fair Employment Practices Commissions have not had to go beyond informal education and conferences to secure compliance; the very fact that the commission might issue orders, enforceable by the courts, has hastened voluntary compliance. There is great need for adequate federal legislation which would set up a federal agency empowered to halt discrimination in industries engaged in interstate commerce.

Such measures as the F.E.P.C. Bill (Fair Employment Practices Bill) have repeatedly been defeated in the Senate because of a *filibuster* —that is, endless debate by those who oppose a measure in order to prevent a vote. It is not unreasonable to believe that such measures, if they could actually come to a vote, might be passed. In any case, most fair-minded men would agree that the issue should be permitted to come to a vote after adequate time for debate.

A filibuster, under the present Senate rule, is difficult to stop, because it requires a two-thirds vote of all senators—that is, sixty-four votes. There is widespread feeling that this rule should be changed to permit the shutting off of debate, after a reasonable time, by a majority of senators present. This bill would probably entail a long debate and filibuster!

Although the House approved the bill outlawing state laws requiring the payment of a *poll tax* as a prerequisite for voting, the Senate Rules Committee has never reported out the measure. Nor has an *anti-lynching* law been approved, though such legislation has been before Congress since 1922.

There has recently been before Congress a new type of civil rights proposal, a *comprehensive civil rights bill,* which would strengthen existing civil rights machinery by setting up a permanent Civil Rights Commission, a joint congressional committee on civil rights, and provide a stronger enforcement agency in the Justice Department.

Residents of the nation's capital are not permitted to govern themselves, but are governed by a House and Senate District of Columbia Committee. While one House approved a bill granting *home rule in the District of Columbia,* the other House failed to do so. So a similar measure will have to be considered all over again by the next Congress.

Consideration of the bills granting *statehood to Hawaii and Alaska,* which almost received final approval, was blocked by the threat of a filibuster in the Senate, and will come before the new Congress. It is important to be sure that the Alaskan Statehood Bill includes protection of the land rights of Alaskan natives.

IF YOU ARE DOWNHEARTED

about teen-age drinking, you will find occasion for new hope and encouragement in Allied Youth. Moreover, if interested in an effective approach, you will be glad to know what Allied Youth accomplishes in high schools. Educational, nonsectarian, nonpolitical, Allied Youth is positive. *(See address on page 28.)*

Operation Showcase

By MRS. C. A. BENDER

Official Observer for the Woman's Division of Christian Service at the United Nations

EYES of the world have been focused for many months on Korea. What was once a remote spot has become a familiar part of the front page of our daily newspapers. If we want to reap the most from the sacrifices that have been made for Korea, we will keep it in the forefront for many more months—we will let it become a show window in which to exhibit the best that freedom-loving nations have to offer—the best of what Christians want for their brothers the world over.

Secretary Dean Acheson worked out a formula for what we want to put into that showcase that is Korea, when he said: "We have it in our power now, on the basis of the experience of the United Nations and the specialized agencies and of many member nations, to transform the lives of millions of people, to take them out from under the specter of want, to give people everywhere new hope. . . .

"Just as Korea has become the symbol of resistance against aggression, so can it become also the vibrant symbol of the renewal of life. . . .

"Here, by focusing on one place of extreme need, the United Nations and the specialized agencies can demonstrate to the world what they have learned about helping people to combat disease, to build hospitals, schools, and factories, to train teachers and public administrators, to make the land fertile."

The opportunity that we have in Korea is the greatest challenge that has ever been offered to us. Here is the perfect spot to demonstrate the things that technical assistance can do for the underdeveloped countries of the world where there is never enough of food, clothing, and shelter. Here in Korea we have a people far above the average inventiveness in skills and in moral principles. Here we have a land rich in natural resources. In this land which has about the geographical area of New England plus New Jersey and Delaware, there is a population of thirty million, which makes it twelfth among the nations of the world. It possesses rich mineral resources, coal deposits, and large hydroelectric potential land that has all of the resources except oil necessary for extensive industrial development. It has an 11,000-mile coast line, a factor in making it the sixth largest exporter of fish in 1939, ten first-rate harbors, and twenty-seven secondary ports.

It is also important to remember that this beautiful "Land of the Morning Calm," which has also been known as "the Switzerland of Asia" and "the Treasureland of the West," has been often called the most Christian country in Asia. It was one of the first countries in the Far East to adopt a public system of education. Korea had prohibition in the early eighteenth century. A rich history of scholarship and art is part of its heritage.

The ruthless ripping asunder of the country at the purely geographic boundary of the 38th parallel, thus separating the industrial North, with all of the country's heavy industry and hydroelectric power, from the South, with all of the agriculture and light industry, has brought this fine people to the place where they urgently need help. Consumer goods have all but disappeared, food production has become inadequate, housing is far below the minimum needs, inflation has risen to dangerous levels, and the whole situation is complicated by the more than a million North Korean refugees who have poured into South Korea in the past two years.

That was the Korean picture on June 25, in 1950, as the North Korea troops crossed the border. How much worse conditions are now, we can only guess.

Here, then, is a showcase that offers us the greatest opportunities. Already supplies are moving. The Security Council's resolution of July 31, and the resolution of the Social and Economic Council of August 14 started the process. Pakistan is sending 5,000 tons of wheat. Denmark, Israel, and Venezuela are sending medical supplies. UNESCO has set aside $125,000 to help restore Korea's school system. IRO is donating $150,000 worth of blankets, clothing, tools, cooking pots, etc. WHO is sending five medical teams. But this is just the beginning. This showcase is of vital political and humanitarian concern to all the world. To let it display anything but the best would be a fatal error.

As church members we shall want to see the church enlarge its great work in Korea. We shall want also to see the United States continue to advocate in the U.N. that Korea be made the outstanding example of technical assistance, and to see Congress vote the sums necessary so that the United States can contribute its share toward the financing of this great demonstration of brotherly love.

We who are engaged in law enforcement know that millions of adults are evading their responsibilities toward youth. For this reason it is heartening to know of the program undertaken by Allied Youth.

—J. EDGAR HOOVER

Send for full information.

Allied Youth, Incorporated
W. Roy Breg,
Executive Secretary
Allied Youth Building,
1709 M Street, N.W.
Washington 6, D. C.

ORGANIZATION AND PROMOTION

MRS. ELOISE A. WOOLEVER,

Executive Secretary, Woman's Section, Division of Education and Cultivation

The Unbroken Chain

SEVERAL districts have developed the idea of an unbroken chain in their Society Visitation. They have visualized this . . . but let two of the district secretaries of Promotion explain.

Mrs. Fred Lochhead, secretary of Promotion of Lima District, Ohio Conference, wrote each one of the societies as follows:

"The 102 societies of our district are divided into ten groups, as nearly equal as possible.

"In order to make it just a little more realistic, I am sending each of you a link of a chain —paper, of course!

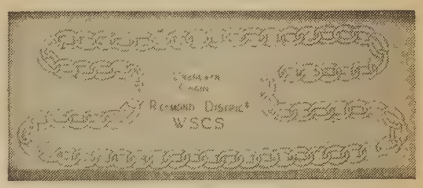
"When you make your visits, as outlined for you, and join your links, you will have ten complete chains in the district. When the chain is completed, send it to me. Then at your spring meeting, I will display them. Don't let yours be a missing link.

"Please write the name of your church on your link."

From Mrs. D. C. Griffin, secretary of Promotion of Richmond District, Virginia Conference, comes a similar idea. She writes:

"The plan of Chain Visitation has been adopted with enthusiasm throughout the district. As a concrete aid a large poster has been made—an unbroken chain of seventy-one links of equal size, drawn in black India ink on white poster cloth. The cloth is fifty inches wide and eighteen inches deep. The links are drawn near the edge; in the center are the words, 'Unbroken Chain, Richmond District W.S.C.S.'

"On the upper part of each link is written the name of a society or 'district group'; on the lower part of each link, the date of visitation. All names are put in pencil, and written in black ink as the work is completed. This poster will be on exhibit at district meetings and other smaller groups. When not in use, it is rolled on a cardboard cylinder and is conveniently carried about."



The Unlighted Candles

IN the birthday parties, comparatively few societies were able to light *every* candle on the cake—those candles that represented eleven Advance objectives. If your society was one of these, what are you doing about it?

We suggest that these unmet objectives be featured until all the candles can be lighted.

One suggestion given by Mrs. Ralph Surface, secretary of Promotion of Northwest Indiana Conference, in a skit written for the birthday party, could still be used for subscriptions:

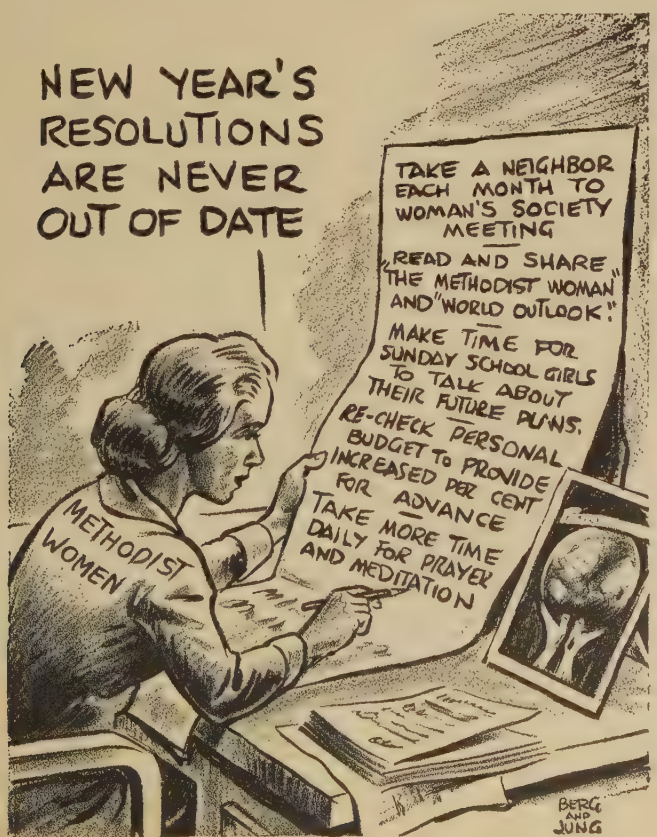
VISITING SECRETARY OF LITERATURE AND PUBLICATIONS:

Did you do anything special to get all of your officers to subscribe to our magazine? That is a candle we cannot light.

HOSTESS SECRETARY OF LITERATURE AND PUBLICATIONS:

Yes—perhaps what we did was rather special. Before our executive meetings I made a list of questions, one or two for each officer, from articles in our magazine. These questions emphasized something each of these officers should know or do. When they could not answer, I referred them to the proper page in one of the issues. They soon realized how much more efficient they would be if they were regular readers. Today we are happy that we can light this candle.

Perhaps you lighted this candle but could not light some other. The unlighted candles are a challenge to your ingenuity, your persistence, and your purpose.


NEW YEAR'S RESOLUTIONS ARE NEVER OUT OF DATE
METHODIST WOMEN
TAKE A NEIGHBOR EACH MONTH TO WOMAN'S SOCIETY MEETING
"READ AND SHARE" THE METHODIST WOMAN AND "WORLD OUTLOOK"
MAKE TIME FOR SUNDAY SCHOOL GIRLS TO TALK ABOUT THEIR FUTURE PLANS.
RE-CHECK PERSONAL BUDGET TO PROVIDE INCREASED PER CENT FOR ADVANCE
TAKE MORE TIME DAILY FOR PRAYER AND MEDITATION
BERG AND JUNG

WESLEYAN SERVICE GUILD

By MARION LELA NORRIS, *Secretary*

Northeastern Jurisdiction

Presentation of Candelabra

THIS year the Evaline L. Korn Award, a beautiful seven-branch brass candelabra, goes to the Wesleyan Service Guild of Central Methodist Church, Endicott, New York. Miss Clara Schaeffer (center), Wesleyan Service Guild secretary for Wyoming Conference, accepts the prize from Mrs. James K. Mawha, president of the Northeastern Jurisdiction Woman's Society. Miss Schaeffer will, in turn, present it to Miss Betty Stevens, president of the winning Guild. The presentation took place at the annual meeting of the Northeastern Jurisdiction executive committee of the Wesleyan Service Guild held in Philadelphia, October 21 and 22.

Honorable mention was given to three Guilds: First Methodist Church, Kittanning, Pennsylvania; First Methodist Church, Queens Village, New York; First Methodist Church, Rome, New York. All of these Guilds were successful in obtaining good radio as well as newspaper publicity for their affairs.

Special mention went to Parkersburg District of West Virginia Conference for a scrapbook of publicity made jointly by nine Guilds in that district.

All Guilds whose entries came before the jurisdiction judging committee are receiving subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK in recognition of their efforts. In addition to those already mentioned, the list includes Guilds of the following churches: Plymouth Methodist Church, Buffalo, New York; St. Paul's Methodist Church, Ocean Grove, New Jersey; Cornwall Methodist Church, Cornwall, New York; Calvary Methodist Church, Frederick, Maryland; and Little Falls Methodist Church, Little Falls, New Jersey.

All Wesleyan Service Guilds registered in the Northeastern Jurisdiction are urged to compete in the next round of the contest. This will cover publicity obtained between September 1, 1950, and June 30, 1951. Contestants are reminded that all publicity must include mention of the Wesleyan Service Guild. Recognition accorded to individual members does not count unless they are identified as Guild members. Snapshots, favors, and correspondence with projects should not be included. Fancy lettering and art work in the scrapbook do not count, either. A simple presentation of newspaper clippings, statements of radio broadcasts, and clippings from various church publications is best. Give name of paper and date.

The contest will last at least two years longer, for a Guild must win the candelabra three times in order to keep it. Details may be obtained from district, conference, and jurisdiction secretaries, and from the Guild office.

Requested Material

Last year the executive committee of the Northeastern Jurisdiction Wesleyan Service Guild requested the Department of Christian Social Relations and Local Church Activities of the Woman's Division to prepare a study of communism. It was announced at the meeting that the department could not undertake the preparation of such a study at that time. However, the staff did compile a list of helpful reading on the subject.

Guilds everywhere may want to secure some of these materials and circulate them among interested members, and perhaps plan some regular times for group discussion with skilled leaders.

(From left to right) **Miss Eleanor Clarkson Secretary of Wesleyan Service Guild fo Northeastern Jurisdiction, Miss Clar Schaeffer, Mrs. James K. Mawha**

1. John C. Bennett: *Christianity and Communism.* Association Press, New York, 1948. Price, $1.50.

A simple, nontechnical discussion of the relation between Christianity and communism for the use of youth, student, and adult groups.

2. *Christianity and Communism —An Analysis.* Order from Dr. Murray H. Leiffer, Garrett Biblical Institute, Evanston, Illinois. Price, 5 cents.

This analysis was prepared by the Garrett faculty, and may serve as a basis for group discussion of basic issues. (See the selected bibliography suggested in this leaflet.)

3. *Information Service* (a weekly publication of the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y. Price, 10 cents per copy).

November 5, 1949—"A Look Inside the Russian Sphere of Influence."

November 19, 1949—"Soviet

(Continued on page 36)

SUGGESTIONS FOR TEACHING

"A Christian's Vocation"

By MRS. FREDERICK G. POOLE[1]

What About Purpose?

OUR first responsibility as teachers of *A Christian's Vocation*[2] is to relate the purpose of the course to the practical interests, understanding, and convictions of the local woman.

Every woman has an interest in the price of bread and the rise in taxes. She may be unaware that she has a Christian responsibility in regard to them. She may have neglected or resisted the thought that the source and extent of the family income is a part of the covenant between herself and her God.

"To probe deeply into the Christian's responsibility for the world's work and the world church" is one purpose of this study. Still depeer is the search for sources of power with which to face this responsibility. These together spell out for the thoughtful Christian the way to an integrated life where purpose and power meet.

Well-planned questions mailed ahead of time will stimulate thinking; similar questions on a spot over the radio will provoke discussion. Some questions will work wonders, such as:

"What difference can we expect in (name of town) because the (name of church) Methodist Church is here?"

"Are the price of rent and the cost of steak any business of the Christians of this town?"

Avoid cheapness, offense, or the spectacular. Christian purpose and method must prevail in the use of all publicity.

By discussion at the first session, the group can arrive at a mutual understanding of the purposes of the study. These might read something like this, "We purpose to discover through discussion and in the spirit of prayer our individual Christian responsibility in the world of work, and the sources of power for meeting our responsibility."

Sometimes the group may need to be reminded of its purpose. This can be done with quiet moments and such phrases as "We seek Him together in the world of work" or ". . . in the use of income" or ". . . as citizens." Leaders who have found in the course a spiritual motivation will know how to plan for these. Parts of Chapter VI may well be used as points of departure for each session.

Common Denominators in Method

Regardless of size and plan of the study group, certain common denominators in method always bring results, for instance:

1. Talent—use it! Bring to focus the abilities of the ablest folks in your community on this study; it is vital enough to command no less! Invite the talent of the town to preview parts of the text—get the banker busy on "investment, inheritance, and sources of income"; the labor leader, industrialist, vocational counselor on "My Work"; the 4-H Club worker, Consumer's Leaguer or Consumer's Cooperator on "Purchases"; and the League of Women Voters or public official on "My Vote." Use these previews in key places in church and community; include good radio spots. Use these people at the appropriate places in the course as resource persons. Remember the Christian responsibility focus; include in your key group those whose lives are evidence of Christian commitment and purpose.

2. Rules of the Game—obey them! The more stimulating the discussion, the more direction and control it requires. The discussion method is a game. Players and leader must know the rules. The leader (coach) gives every player his chance, calls the signals, keeps the ball in play and the game progressing. When opinions clash, the coach knows how to use the referee. Discussion is a game of ideas and not personalities.

3. Participation — dynamic listening is as important as much speaking. There is skill and art in both. Encourage both. Divide large groups into small "talkable" groups. Plan timing, leadership; give directions clearly, quickly, repeatedly; call "time" on time. Instruct each group to be ready to report the opinion reached by the group (not the leader) to the general session. In that session use the experts to test the opinions.

4. Measurement of Results—make this a part of the fun of the study. Results can never really be measured, but they can be estimated. Get the group to test the experience with such questions as, Was thinking stimulated? Were new ideas produced? Was freedom to differ experienced? Was appreciation of the meaning of differences increased? Was the spirit of discovery stirred? Was Christian commitment deepened?

(*Continued on page 35*)

[1] Formerly a member of the Standing Committees of the Wesleyan Service Guild, and the Department of Christian Social Relations and Local Church Activities; now director of Community Family-Life-Education Program for the Board of Vocational and Adult Education of Milwaukee.

[2] Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

State Teachers' College

By MRS. GEORGE W. CLOW,
Secretary of Student Work, First Methodist Church, Fredonia, New York

"THERE is nothing of more value to a student," said Dr. Walter Towner of Nashville, Tennessee, "than being known by somebody in the church."

Those words were spoken to Rev. Delbert Jolley, who was about to become pastor of the First Methodist Church of Fredonia, New York—a church located only one block from the Fredonia State Teachers College. They are words to inspire the secretary of Student Work in any church serving students who are training to be the teachers of our children. The church needs the talents of college-trained young people, and the students need the church.

Many of our state teachers' colleges have no Methodist student program, and it is in such a community that the secretary of Student Work can be of real service. Even before the fall term begins, she should ask her pastor for the list of names of those students whose blue cards have been sent to him by their local Student Work secretaries. Her next step is to get acquainted with as many of the Methodist students as she can. In Fredonia, we find that a reception for the students, held early in September, in a fine way for them to become acquainted with the members of our church and with each other.

Forty-six students of the college are affiliated members of our church. They receive the *Church Newsletter,* which is sent out each month; they receive pastoral calls when they are in the hospital; and they are given opportunities for service. One student is the director of the junior choir, others are members of the church choir. The members of the music department are always happy to participate in the programs planned by the Woman's Society and other church organizations. We have students teaching in our Sunday-school classes and ushering at the morning services. Last year they organized a Work Day. They came to the church and repaired chairs and painted walls. Then they ate supper together in the dinette.

Every affiliated member of the church is assigned church parents. Members of the college club try to make a "home away from home" for at least one student. After the Sunday morning service they often take their foster son or daughter to their homes, and they invite them to attend family night suppers as their guests. When parents come to visit students, church parents sometimes offer them their hospitality.

The college club was originally organized to help finance the work of the Student Christian Foundation which brought Dr. G. Horace Wood to the Fredonia State Teachers College as its director of religion. Under Dr. Wood's direction a chapel room has been redecorated and furnished, and weekly services are held before the first class each Wednesday morning. His work has been so inspiring that other state teachers' colleges are planning to follow the example set by Fredonia.

If there is no organization within the church for college students, the secretary of Student Work might assist her pastor in forming a group like the Fredonia Wesley Fellowship, which has an average attendance of thirty. Last year their program was especially interesting. It was called "Understanding Other Denominations," and the speakers included a Jewish rabbi, a Catholic priest, and ministers from many other churches.

Members of the Wesley Fellowship are always welcome at the parsonage. They find their pastor available for conferences and, almost every Sunday evening, they are invited to spend a friendly hour in his living room. The *Methodist Student News* of New York State is published quarterly at the parsonage by the editor, Bill Smith, a student at the college.

The Fredonia Woman's Society of Christian Service is always ready to prepare and serve dinners or refreshments for student activities. The president and the secretary of Student Work helped to organize the College Sunday School Class, which is now being taught by Mr. Jolley.

Last summer three students were sent to Camp Innabah, Pennsylvania. Funds were supplied by the Student Christian Foundation, the Jamestown District Woman's Society of Christian Service, and Mrs. A. Lynn Pardee, local president. In December, 1949, one local student and three students from the college were sent to the National Methodist Student Conference at Urbana, Illinois. The expenses were defrayed by the Woman's Society of Christian Service of the Jamestown District, the Student Christian Foundation, the College Club, and by individual contributions from members of the church.

Each secretary of Student Work will discover ways in which she can be of service to the students in her church, and as she comes to know these young people she will find them to be a joy, a stimulation, and a challenge.

A Vital Decision

A SKIT
IN TWO PARTS

By
MRS. CARL E. ANDERSON

Characters

A member of the Woman's Society of Christian Service
Two members of the Nominating Committee
The Voice of Youth in the Local Church
The Voice of Missions
The Spirit of Love
Soloist
Narrator

★ ★ ★

PART I

NARRATOR: We invite you to come with us to a rural community called "Green Valley." It is well named, for the low rolling hills are carpeted with soft green. As far as we can see, there are rich farmlands, and dotted here and there the homes of those who till the good earth that brings forth not only food for their own families, but for many more in America and the uttermost parts of the world. The orderly rows of houses and stores make us realize that it is a busy, thriving center. Towering over all the rest is the tall stately steeple of the little Methodist Community Church.

The people are proud of their rich farmlands, their enterprising community, the church and the school, but these are not their greatest assets. Green Valley has dozens of fine young people. They are not unlike those in other places. Some are much interested in clubs and other activities. No small per cent are interested in the church and its program; however, many have not been reached because no one has taken the time and trouble to invite them into its fellowship.

There is a Methodist Youth Fellowship with a president, vice-president, secretary, and treasurer. There is a chairman for the commission on worship and evangelism. He is very conscientious, and sees to it that there are well-planned worship services, but as far as evangelism is concerned, there is little done. Perhaps more would be done if there were an adult adviser to the worship commission to help him plan for all phases of this part of the MYF program.

There is a commission on community service, but it never functions. Here again an interested adult could act as counselor and help them to see some needs in their own community like assisting in community drives, helping to care for the church yard, and strengthening race and group relations.

The commission on recreation is very active. The church feels a responsibility to provide wholesome recreation for its young people.

We found that the commission on missions and world friendship had been neglected, too. No one had heard of the Methodist Youth Fund! The president of the Woman's Society of Christian Service knew that the secretary of Youth Work, upon approval by the MYF council, might become the adult adviser for this commission, but explained that they never had been able to find anyone who was willing to serve in that capacity. She knew that there should be an active secretary of Youth Work in every Woman's Society. She promised to do what she could to find the right person for this important job.

The nominating committee for the Woman's Society was appointed and officers were to be elected at the next general meeting. They were asked to consult with the council of the MYF and explain the matter, asking them to suggest someone whom they would like to have as adviser for this commission. This was done, and as our play begins two members of the nominating committee call upon Mrs. Andrew, the young people's choice. She is seated at her desk, preparing a talk for the garden club, which meets the next day.

PART II

Mrs. Andrew is seated at her desk. Mrs. Brown and Mrs. Cooper approach the front door.

MRS. BROWN: I do hope we are going to find Mrs. Andrew at home.

MRS. COOPER: I'm sure we shall. I called her yesterday and she said she would be home all afternoon. I didn't even hint as to what we wanted to talk about. It is so easy for people to say "no" over the telephone. (*Mrs. Cooper knocks. Mrs. Andrew goes to the door and welcomes them, inviting them in.*)

MRS. ANDREW: Come right in. I'm glad you called, but please excuse the way my desk looks. I have to give a talk on rose culture at the garden club tomorrow, so I just had to finish it today.

MRS. BROWN: I hope we are not interrupting you.

MRS. ANDREW: No, not at all. I've known for several months that I had to do this, but you know how it is, you just get busy with other things and put it off.

MRS. COOPER: We won't stay long, Mrs. Andrew, but we have come on a very important mission.

MRS. ANDREW: How very interesting. Tell me about it.

MRS. COOPER: We have consulted with the MYF council and you are their choice for secretary of Youth Work in the Woman's Society of

Christian Service this next year.

MRS. ANDREW: O Mrs. Cooper, I couldn't possibly take on another job. I have so many activities now. I'm president of the garden club this year, and secretary of the book-review club. I'm ways-and-means chairman of the P.T.A. and I have a Sunday-school class in the youth division, you know. I haven't been attending the Woman's Society meetings regularly this year, either. It has seemed there was always something else coming up on those days, and to be asked to take an office—why, that's impossible. I should have to give up something I am already doing, if I were to take on another job.

MRS. BROWN: Your children are both in high school, aren't they, Mrs. Andrew?

MRS. ANDREW: Yes, Joan is a junior this year and a member of my Sunday-school class. Just what is this job you want me to take? I never heard of a secretary of Youth Work before. Weren't there enough offices in the Woman's Society already without somebody thinking up something else?

MRS. BROWN: It is not a new office, Mrs. Andrew, but our women haven't seen the importance of it and we have never been able to get anyone to take it.

MRS. ANDREW: Well, what is this job? What is one supposed to do? How much *time* will it take?

MRS. COOPER: We'll have to take your questions one at a time, Mrs. Andrew, but first let me ask you just one question—You like young people, don't you?

MRS. ANDREW: Why, of course. I thoroughly enjoy my Sunday-school class.

MRS. BROWN: Your Sunday-school class is a part of the Methodist Youth Fellowship.

MRS. ANDREW: Goodness! You don't mean to say that I would be supposed to go every Sunday night, too, do you?

MRS. BROWN: Not at all, Mrs. Andrew, although you would certainly want to keep in touch with what the group is doing Sunday evenings. You understand that the MYF has its own officers and committee chairmen. Sometimes these committees are called commissions. There are four of them. We find that the one on missions and world friendship has been neglected.

MRS. ANDREW: I still don't see how this fits into the Woman's Society.

MRS. COOPER: We know you are very busy, so we won't bother you long enough to go into all the details this afternoon. We have brought along a book called *A Guide for the Woman's Society of Christian Service.** It will tell you exactly what the job involves. We have brought some other helpful materials for you to look over, and there are many more available.

MRS. ANDREW: It all sounds interesting, but how big a job is it?

MRS. COOPER: Any job in the youth program is a big one, but none more important. As to the time it will take—that I cannot say, but once you get into it, the more interesting it will become, and you will certainly feel the time is well spent. No office in the Woman's Society offers a greater challenge or a greater satisfaction. We don't want to urge you to make your decision now. Take your time. Look over the materials, think about it, and pray about it. Here is *A Guide,** *Workshop,*[1] *Highroad,*[1] *Workers With Youth,*[1] a *Methodist Youth Fund Bulletin,*[1] *Secretary of Youth Work in the Woman's Society of Christian Service,** *My Job in Missions and World Friendship,*[1] and *Our No. 1 Job.** (*Explain a little about each one.*)

MRS. BROWN: I brought along some other resources, too, Mrs. Andrew, THE METHODIST WOMAN and WORLD OUTLOOK.

MRS. ANDREW: It is very kind of the young people to want me as one of their advisers, and you have been most considerate. I will think it through carefully, but right now I don't see how I can possibly do it.

MRS. COOPER: Thank you very much for your time, Mrs. Andrew; we'll stop by in a few days to learn your decision. Good-by.

MRS. BROWN: Good-by.

Mrs. Andrew goes back to her desk and picks up A Guide; *begins to finger through it.*

MRS. ANDREW (*to herself*): I don't know why I didn't say "no" right from the very start. It sounds like a big job, and I'm not particularly interested anyway. (*She reads briefly from* A Guide.) Let's see—

1. The secretary of Youth Work shall be elected by the Woman's Society of Christian Service.

2. Upon confirmation by the council of the MYF she shall become the adviser to the commission on missions and world friendship.

3. As adviser of the commission she shall have responsibility for the missionary education of youth, using the resources of the General Board of Education and the Board of Missions and Church Extension, including the Woman's Division of Christian Service.

4. She shall promote the Methodist Youth Fund. (I wonder what that is. I never heard of it.)

5. Act as counselor for the World Friendship Group of Girls.

6. Work in close cooperation with the district secretary of Youth Work.

7. Keep the local Woman's Society informed—(And if that isn't enough! Mrs. Brown has added a note at the bottom of the page that she is also to serve as chairman of the committee on Missionary Personnel. Now what could she mean by that?)

Well, I must finish the report I am to give at the club tomorrow. I haven't time now to look through all of this material and learn more about a job like that. I'll stop by Mrs. Brown's tomorrow and tell her they will just have to get somebody else for that office.

(*Mrs. Andrew lays aside the papers and begins again on her club report, when suddenly it is as if a voice speaks to her.*)

THE VOICE OF YOUTH IN THE LOCAL CHURCH (*invisible*): The Voice of Youth is calling you—the youth of Green Valley Community Church. We love our church and appreciate what our parents and

friends have sacrificed that we might have such a beautiful place in which to worship, work, and play. We are interested in seeing it grow and develop Christian leadership; however, our interest reaches beyond our own community. We want to know more about those in other parts of our country and the world who need to know God's love.

We believe in world peace and realize that there can be real peace only when people learn to live as brothers. We want to share our money and material things with those in need, but we need someone to give us guidance and suggestions. (*Slowly*) The Voice of Youth calls—will you answer?

THE VOICE OF MISSIONS (*invisible*): America is calling. Methodist home missions are carried on in every nook and cranny of our country, including Alaska, Hawaii, and Puerto Rico. It is extensive and far reaching as it ministers to all racial and national groups in a program of schools, hospitals, homes, and Christian evangelism.

Our parish is the world. In twenty-eight countries our missionaries are telling the good news! The Christian gospel is urgently demanded in countries ravaged by war.

Gradually, Africa is emerging into the light. Men plead for more light, and nowhere in the world are they more responsive to the gospel when it reaches them.

The evangelical gospel and Protestant ideals are essential to the stability and development of Latin America and the needs in Europe are great also.

At least 1,700 new missionaries and deaconesses are needed at home and abroad before the end of 1952. They are needed to serve as teachers, doctors, nurses, ministers, directors of religious education, agriculturists, social workers, and business managers. Yes, The Voice of Missions calls you to service to help youth know the needs. God has given into our own keeping many trusts, such as strength, personality, influence, talents, time, prayer, money, and numerous other things. As stewards, we must develop these trusts for the betterment of mankind.

THE SPIRIT OF LOVE (*invisible*): Christ said: "Ye are my friends if ye do whatsoever I command you." One of his commandments was "Go ye into all the world and preach the gospel to every creature." Our service must be given in the spirit of love for Christ and all of God's children everywhere. John Wesley said, "I look upon all the world as my parish."

Until the whole world comes within the shadow of the Cross, our task is not done and world peace only a dream. In this spirit, God calls you to serve him. Will you answer?

Solo by a hidden voice: "The Voice of God Is Calling" (*The Methodist Hymnal,* No. 454).

MRS. ANDREW: I must have been dreaming. No, I have not been asleep—yet—those voices—they were as plain as though they were right here in this room with me. No, it was not a dream, it was God calling me away from my selfishness into a field of service for him. It is a challenge, and I accept it. I dedicate myself, my time, my service, yes, all that God has given me, to him. I see now the needs of those right here in my own community, of those in churchless areas of this country, in lands where God's name and God's promises are unknown to many millions, and where men, women, and children are in deep physical and spiritual need.

God, give me a mind through which Christ thinks, a heart through which Christ loves, a voice through which Christ speaks, a hand through which Christ helps.

I'll go right over to Mrs. Brown's and tell her that I will accept the responsibility as secretary of Youth Work in Green Valley.

---

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

[1] Order from The Methodist Publishing House serving your territory.

A Christian's Vocation

(*Continued from page 31*)

Avenues Into Action[3]

To cultivate growth in understanding without provision for expression of growth through action is psychological madness and spiritual infidelity. If you do not want anything to happen in the area of social concern in your church, you had better not have the course.

The quest for understanding Christian responsibility in the world of work is hazardous, for it leads out to where people work and suffer, compete and kill, dream and die in their dreaming. Love becomes a "transforming power" only when it is lived in action, and to do that looks like certain death these days. It is inconceivable that action commensurate with today's demands can come from a study of Christian responsibility without the accompaniment of prayer-in-action fellowship.

An action program for enlistment of full-time religious workers is praiseworthy, but hardly more essential than a program seeking to go all the way with other youth trying to practice the principles of Jesus in their secular fields; with those, for instance, who, believing that war and propaganda and racial discrimination are denials of the one prime and supreme law of God, refuse to participate in these. A plan of action which expects moral integrity of church members in the dealings of the market place or one which insists on keeping the breath of freedom alive in places of learning and at the centers which create public opinion seems very close to the way of life which the Galilean has given us to "fulfill in our time."

---

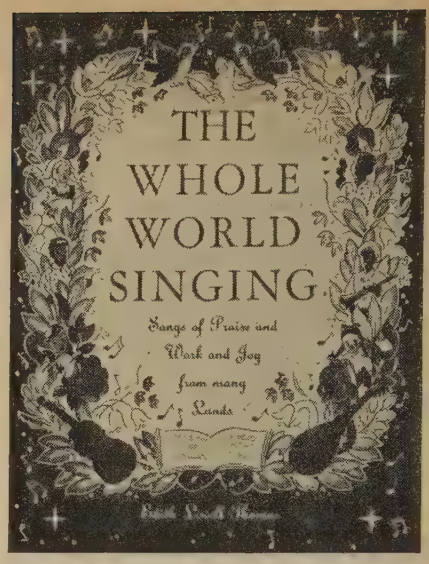
[3] For further suggestions concerning action which may follow this study consult the leaflet, *Study and Action in 1950.*

"We have been enjoying THE METHODIST WOMAN and getting much from the news, information, and helps that it gives." —ADELAIDE R. KING
St. Mark's Church, Brooklyn, New York

CHILDREN'S WORK

RUBY VAN HOOSER, *Secretary*

"The Whole World Singing"



JANUARY is a month in which children in many Methodist church schools across the country will take part in the study of missionary units. It is a significant time, therefore, to introduce to the parents and leaders of Methodist boys and girls a long-awaited new book of songs entitled *The Whole World Singing,** by Edith Lovell Thomas. "Here in the space of 128 pages," says the Friendship Press Book news, "Miss Thomas has brought to the children of this country dozens of songs of every description that are sung today by the children of many lands around the globe.

"The songs in this volume are arranged in seven main sections: "Wake Up and Sing; Singing at Work and Play; Friends in Many Places; In Our Homes; Watch and Wonder; Days of Joy; Together in Worship.

"Within this seven-group framework the editor has compressed the words and music of enough songs to enchant children—and grownups, too—for weeks and weeks wherever group singing takes place, at church, at school, or at home in family gatherings around the piano.

"Edith Lovell Thomas, the author, is widely known in the field of religious music and education. Born and raised in a Methodist parsonage, where family singing and reading were part of the daily program, Miss Thomas has carried the tradition into her life's work. She has written many songs herself, a number of which are found in this book and in four previous singing books for children which she has edited."

Secretaries of Children's Work and other leaders will wish to become acquainted with *The Whole World Singing* and recommend it to the parents and friends of children. Its use in the home and in the church school will help children realize that friends around the world like to express their happiness and joy in singing, even as do the boys and girls of our own country.

* *The Whole World Singing*, by Edith Lovell Thomas, Friendship Press. Paper, $1.50; Cloth $2.75.
Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

Northeastern Jurisdiction

(*Continued from page 30*)

Russia—the Country of the Blind."

April 8, 1950—"Communism—the Church in China."

September 9, 1950—"Facing the Communist Challenge."

4. Edward Heiman: *Freedom and Order,* Charles Scribner's Sons, New York, N. Y. Price, $3.00.

5. Martin Ebon: *World Communism Today,* Whittlesey House, New York, N. Y. Price, $5.00.

Guild Notes

A VERY unusual Guild Yearbook came to the Guild office recently, from the Ruth Esther unit in Medford, Oregon. The names Ruth and Esther are frequently given to units and other church organizations, but this one is special for the unit is named for Ruth Esther Meeker, and the yearbook is dedicated to her, "who organized the Wesleyan Service Guild" in that church, and through whose efforts Guild members "have been cognizant of the high calling of gainfully employed Christian women."

In over one hundred Wesleyan Service Guild Weekends in the summer of 1950, hundreds of Guild members and friends were stimulated by the fellowship and program, going back to their units with new information and a desire to help more than before in the Program of Advance.

One emphasis of the Guild is on the United Nations. To quote from one conference Guild secretary:

"This is our conference project for next June. We are all taking our vacations together and will leave here (Texas) around June 10 in two special cars on the Katy Railroad for New York. There we shall attend a special United Nations Seminar, vacation in New York for a few days, then go to Washington for a Churchman's Seminar and more sightseeing, and finally start for home."

"Our Guilds are doing a fine job. Their enthusiasm is something to talk about. They are all working on the goals and are really making headway. Our weakest point is membership, and we are all working and praying about this. We feel we ought to be really concerned about the women who are at our very fingertips, as well as the peoples of the faraway places—all who are not *working* at this job of being *really Christian.*"

Audio-Visuals Enrich Your Programs

By ELIZABETH MARCHANT,
Secretary of Visual Education

To make the teaching of a study or program theme more vivid, audio-visual materials are being used more and more frequently. They are a plus factor—an extra tool—to help put your message across effectively.

Many societies consider audio-visuals indispensable. These groups have had numerous "showings" of projected materials. Their program planners have probably sent for annual catalogs of audio-visual materials; they have also read the article that appeared in the November issue of THE METHODIST WOMAN describing audio-visual resources for the current study themes.

However, we suspect that a large proportion of local societies still do not weave appropriate audio-visual materials into their programs. Sometimes, of course, budget limitations enter in. More often, these groups just don't realize how much the use of a film, filmstrip, or set of slides can enrich their program. For example, suppose a society is considering the work of the medical missionary overseas. Following the leader's presentation of story and facts, a movie could be shown to illustrate the calm, healing force of the medical missionary in an African village, contrasted with the frenzied incantations of the witch doctor. Such a program could be a memorable one. Don't you think it would make a stronger impression on the group than a verbal presentation alone?

In other instances, visual materials are not used because the mechanics of choosing and ordering a suitable film, filmstrip, or set of slides seems a little complicated to the person in charge of the planning. Actually, it's a simple process. Here's one way to go about it.

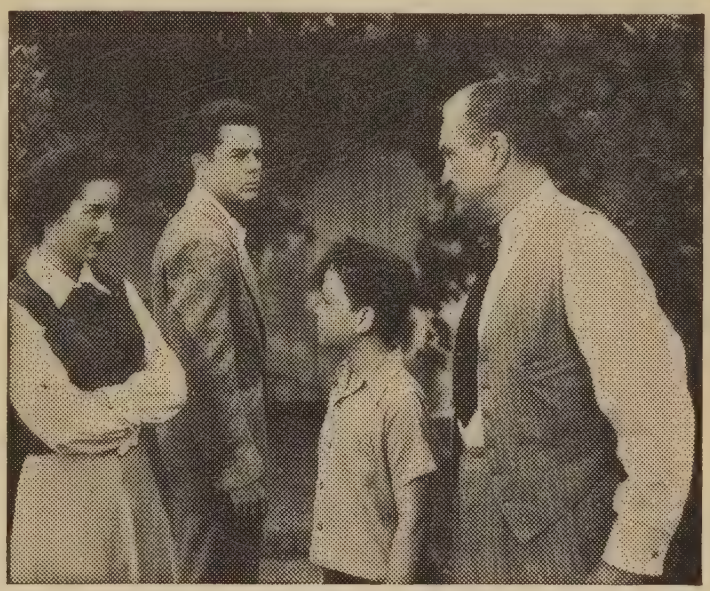
First, review the material to be presented and decide what you would like to illustrate and stress. Determine your purpose before you select your visual material. Do you want to provoke discussion? To give background? To arouse interest? To summarize a study? To lead up to a worship experience? Next, after deciding on your purpose, read all available descriptions of the audio-visuals that touch on your subject. Finally, select the one which seems to fill your needs best.

There are several sources of information about available films, filmstrips, and slides for your purposes. Refer to page 33 of the November issue of THE METHODIST WOMAN and read the article, "Audio-Visual Aids for the Approved Study Themes." It would also be helpful for program planners to have a copy of the latest Missionary Audio-Visual Materials Catalog, which is available from the Department of Visual Education, Methodist Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, New York.

When ordering audio-visuals, specify the date on which pictures are to be shown. *Order at least one month in advance* and list two possible substitutes, in case the picture requested is not available.

There, that's easy, isn't it?

(Materials listed in the article and the catalog mentioned above may be obtained from The Methodist Publishing House serving your territory.)



Ken Keeler (Tom Powers), right, severely reprimands his son, Malcolm (Larry Carr), for his snobbish behavior toward the son of a migrant family, as daughter, Sally (Colleen Townsend), and Ken, Jr., look on, in this scene from "Again . . . Pioneers!" which was produced by the Protestant Film Commission for the home missions boards of major Protestant denominations. The film had its world premiere simultaneously in 100 cities on November 6.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager*
420 Plum Street, Cincinnati 2, Ohio

Five Little Words

"There are five little words, I'd have you to know;
They are: 'Pardon me,' 'Thank you,' and 'Please.'
Oh, use them quite often, wherever you go;
There are few words more useful than these.
These five little words are filled with a power
That money or fame cannot give;
So commit them to memory this very hour
And use them as long as you live!"

Pardon me, may I take just a very few minutes of your time and ask that you carefully read the good things which are in store for you in the pages of THE METHODIST WOMAN.

We realize how very fortunate we are in having a continuation of Dorothy Clarke Wilson's series of articles on India. Mrs. Wilson, who is a prize-winning novelist, is famous for her recreations of the ancient world in *The Herdsman* and *The Brother,* as well as her latest book, *Prince of Egypt.* This book won her the Westminster Award for Fiction. She has recently returned from a trip to India and brings fresh information from this vital field of our missionary endeavor.

Also, I should like to call attention to the series on alcohol. This month, Mary Ann Kenner of the Allied Youth group brings to us "Alcohol and Juvenile Delinquency." I think our editor's title, "Young People of Distinction," should not only catch our imagination, but also interest us further in the unusual work which is being done by the Allied Youth organization.

February's magazine will bring us an article by Albion Roy King, professor of ethics and religion, Cornell College, Mount Vernon, Iowa. His subject will be "Alcohol and Mental Health." In March, Dr. Benson Landis will close the series on alcohol with his article "Alcohol and Economics."

Also, in the February issue, the annual meeting at Buck Hill Falls will be reported pictorially, just as the Assembly was featured, with pictures of missionaries and officers. And the Index for 1950 is promised for that month, too.

The Midcentury White House Conference on Children and Youth will be featured in March.

The April issue of the magazine will be a Leader's Manual, and will contain the material formerly printed in the *Officers' Letter File. Pardon me,* if with *pardonable* pride, I point out the fact that the *Officers' Letter File* formerly cost thirty-five cents, and now in the pages of THE METHODIST WOMAN for April each officer will have her letter of guidance and direction from her division officer.

Please tell everybody that from month to month there will be more and more good things of general missionary information, as well as inspiration and encouragement. *Please* read with awareness the splendid articles on international cooperation through the United Nations, the work program which goes forward day by day, bringing hope for a safer and more wonderful world. We want this kind of world! *Please* work for it.

Through the pages of THE METHODIST WOMAN, *please* study and learn more of all the work of the Woman's Division. *Please* share with your friends the privilege of having THE METHODIST WOMAN come to the door monthly.

Thank you for the many letters of encouragement which have reached the desk of the editor in New York City, as well as the desk of the circulation manager in Cincinnati, Ohio. We are so happy to know that you are finding the magazine increasingly helpful.

Thank you for your interest in the "Worship Programs for Circles." *Thank you,* too, for the response to Dr. Harold A. Bosley's article in the September issue. Many, many hundreds of readers expressed appreciation for this meditation. A tabulation of the "readers' count" will be announced later.

Thank you, Wesleyan Service Guilders for the many new subscriptions, and for your interest in our magazine. Since the time of Paul, the Lydias, through their offices, radiate international understanding and concern.

And so—five little words, at the beginning of this new year, 1951—

Pardon me! May each one of us, through His grace, know when to use these words.

Please! How dear that word can be when we use it earnestly and sincerely!

Thank you! As Christians, our first and most genuine "thank you" must ever be to Him. Thanks for His goodness to us, for loved ones, for friends, for interests, and for activity! I thank Him and you for your interest, your encouragement, and your continued effort to further the work of our Woman's Division through your reading hours, which promptly lead to working activity.

WORSHIP PROGRAM FOR CIRCLES

"What Wilt Thou That I Should Do Unto Thee?"

By MRS. PAUL CARTER

Secretary of Spiritual Life, North Central Jurisdiction

HYMN: "God of Grace and God of Glory" (*The Methodist Hymnal,* No. 279.)

SCRIPTURE: Mark 10:42-52.

PRAYER: O Lord, my God, what is Thy will for me today? What task hast Thou for me? What opportunity hast Thou placed in my way? Open mine eyes that I may discover Thy will! Save me from wasting the new day! May I turn it into eternal profit![1]

MEDITATION: "What wilt thou that I should do unto thee?"

Our Scripture, verse 51, reveals God's willingness to show us his will and his way, if we but trust and obey and seek earnestly his will for our lives. "What wilt thou that I should do unto thee? . . . Lord, that I might receive my sight." How we need to pray for spiritual insight that we may have eyes to see the goodness of God all about us, that our will may be his will. The gift of insight has been the beginning of every great movement in human progress, but the most significant insight of all was the vision of the kingdom of God that illumined the mind and soul of Christ. May such insight be ours as we strive to be good stewards of Jesus Christ. If all of us will say, "Here am I, Lord, at your disposal; my life, my money, my time, and my influence are at your disposal," then a new era will begin, and we shall need to be anxious about nothing. God will take care of the rest. Money will flow for work at home and abroad, new life will awaken the churches, and evangelism will again become the pulsebeat in the body of the church. Then we shall find that truly there is "healing in His wings" for all people.

CLOSING HYMN: "The Voice of God Is Calling" (*The Methodist Hymnal,* No. 454).

PRAYER: Our Father, forgive us for being so slow in learning Thy way in our living together. Help us as we try to open our minds and our hearts to Thy will. May our eyes be open to see as Thou seest, and our will submitted to Thy will. Give us spiritual insight to discern Thy way, and the faith and courage to apply this way in our everyday relationships. We pray this humbly in the name of Jesus. Amen.

ARTICLES: "Point Four of the Woman's Society Four Point Program," THE METHODIST WOMAN, December, 1950, pp. 6-16; "Rural Deaconess," WORLD OUTLOOK, December, 1950, picture section.

This could be presented as a map study. A large map showing the Principal Centers of Work of the Woman's Division may be purchased for fifty cents from Literature Headquarters. Several members could then participate in locating the projects and telling what the Advance funds have accomplished. Sort of a "popcorn" meeting.

[1] From *A Pocket Prayer Book* by Ralph S. Cushman. Used by permission of the Upper Room Publications.

Building a World Christian Community

(*Continued from page 16*)

the home of disadvantaged people. This she made into a veritable life-saving station with herself and student nurses going out to the houses of the neighborhood, treating and nursing the sick and disseminating information on sanitation, the importance of prenatal and post-natal care for mothers, and proper treatment of babies and children. It was hard, trying work; handicapped by obstacles of ignorance, superstition, and absence of sanitary facilities.

For twenty-six years Rebecca Parrish labored faithfully through speaking, writing, and personal influence, to spread socio-civic and medical knowledge in an effort to stem the tide of death, especially among babies and expectant mothers, and bring happiness into Filipino homes. She helped organize women's clubs and youth groups, motivating them to assist in humanitarian endeavors. The blessings of health and social welfare which the Philippines enjoy today have been inspired by the pioneering effort of this sincere and determined American missionary doctor, Rebecca Parrish, who came a long way across the sea bringing Christian love, healing, enlightenment, and a better way of life.

DONE, upon recommendation of the Women's Civic Assembly in the City of Manila, Philippines, this fourth day of July, in the year of our Lord, 1950, and the Republic of the Philippines, the fourth.

(Signed)

***Elpidio Quirino*, President of the Philippines**

***Concepcion M. Henares*, Chairman, Women's Civic Assembly**

***Josefa Martinez*, Chairman, Committee on Awards**

Bureau of Social Welfare

Susannah Wesley Home, Honolulu, Hawaii—The thirty-five girls who live at Susannah Wesley Home fill their days with many activities. In addition to their school life, kindergarten through high school, they participate in community affairs. Learning how to sew, cook, keep house, and how to be gracious hostesses in the home and good citizens of the community makes for well-rounded living. They enjoy each other—they dance, sing, play games, play the ukulele, radio, and the record player. And, like other girls, they talk—"happy talk"—one wonders where they find so much to talk about. Varied racial backgrounds—Filipino, Portuguese, Spanish Portuguese, Hawaiian, Japanese, Puerto Rican, and others of mixed races—do not keep them from enjoying each other.

Two six-week periods at the beach house at Mokuleia were experienced during the past summer. The little girls just had a good

time, but in the mornings the older girls made their dresses for school. They held an August Christmas party for which they made gifts from scraps of material. The girls displayed their dresses, pajamas, and slips at the Kalihi Palama Community Council Summer Activities Booth, which was attended by over a thousand people.

—Frances L. Taylor,
Superintendent

Latin America

Brazil—Mrs. May Dye Smith, business manager of *Voz Missionaria,* magazine of the Woman's Society of Christian Service in Brazil, writes of their annual campaign for increased subscriptions (the subscription list is now about 35,000):

"Visiting my little parish of Osorio near Porto Alegre, I found that this little but valiant church, having forty-seven members and a Woman's Society of twelve members organized three years ago, was having its campaign for new subscriptions to the *Voz Missionaria.* The members divided into two groups. Last year they had thirty-one subscriptions. They set their goal for seventy new subscriptions. With the renewals that would make 101. Some thought the goal too high, some were pessimistic. But the courageous sisters began the work, stimulated by three things—prayer, the motto of the society, "Live to Serve," and the evangelizing value of *Voz Missionaria.* On the closing day of the campaign they had a special meeting and social. What a great surprise when the two groups reported! They had secured 432 new subscriptions, and with the thirty-one renewals they had a total of 463. Praise God for such a victory!

"There is, in the town of Osorio, a section called Porto. It has nearly 150 families, and not one of them failed to subscribe to the *Voz Missionaria,* notwithstanding the fact that the Catholic priest had prohibited the reading of this kind of literature. All of these magazines will be delivered by these consecrated women, and this will give them an opportunity to do personal work. They live to serve."

Bureau of Medical Work

Houchen Day Nursery—Houchen Day Nursery, at 1119 East Fifth Street, El Paso, Texas, has been approved for participation in the Community Chest budget for 1951. The nursery was started in October, 1947, by its present superintendent, Deaconess Dorothy Little, and is sponsored by the Woman's Division of Christian Service of The Methodist Church. Children recommended by the Child Welfare or Family Welfare Associations are accepted by the nursery.

Infants and children up to six years of age are given care here. Children three and one-half to four and one-half years old are given free nursery-school training. The four- to six-year-old children attend kindergarten from 8:30 to 11:30 A. M. each weekday.

Houchen cares for sixteen babies. It is well equipped to handle an average of fifty infants and children. A large nursery room with hospital-type cribs has bathing and feeding facilities to accommodate sixteen babies. Toddlers have a separate room filled with toys. Another room is fitted with small cots for afternoon naps. In the large dining-room-kitchen, high chairs line one wall facing small, child-sized tables and chairs in the center. The youngest children have their meals first. In the kindergarten and nursery schoolrooms, educational equipment and instruction are provided. Outdoors, playground equipment stands ready for everyday use. There are eight full-time and two part-time employees at the nursery.

The Agenda

(*Continued from page 4*)

ducing a colorful pictorial scrapbook of "Prayers From Women Around the World."

Secretary of Promotion—"Organization and Promotion," p. 29; "Advance Clipper," pp. 21-24. (For a specific suggestion, see Committee on Membership.)

Secretary of Missionary Education and Service—The study of Corporate Worship is recommended for the winter quarter. See pp. 36-38 of the December issue for a helpful outline. However, if your society has made another choice for this quarter, The Methodist Woman can still be of service. "Toward a Christian Community," p. 24, October issue; "A Christian's Vocation," p. 31, this issue. Suggestion—In addition to the promotion of these studies, the secretary of Missionary Education and Service is expected to cooperate with the pastor in the church-wide mission study program. *The Methodists of the World,* by Bishop Ivan Lee Holt, is the text for this year. It was reviewed briefly on p. 37 of the October issue. Incidentally, on p. 38 of the December issue, Miss Helen L. Johnson presented the usual pattern for this study.

Secretary of Christian Social Relations and Local Church Activities—"Information and Action" (things to do), p. 25; "All Action Is Local," p. 26; "Operation Showcase" (United Nations), p. 28; "Towards Brotherhood" (legislation), p. 27. Emphasis—Do follow through on item 5, p. 25, for that refers to the series on alcohol. See "Young People of Distinction," pp. 12, 13.

Secretary of Student Work—"Student Secretary at State Teachers' College," p. 32. Suggestion—In writing letters to students away from home, relay missionary news found in The Methodist Woman—"My Call," for instance.

Secretary of Youth Work—"A Vital Decision," a playlet, pp. 33-35. Suggestions—(1) Call this playlet to the attention of the Methodist Youth Fellowship, as well as to the Committee on Program. See that it is put on, somewhere, sometime. Secure reprints (free) from Literature Headquarters. (2) As chairman of Missionary Personnel, see that young people read "My Call," p. 7.

SECRETARY OF CHILDREN'S WORK—"The Whole World Singing," p. 36. Suggestion—Go through the "World Friendship Bulletin," December issue of THE METHODIST WOMAN, pp. 22-25. Check your local church program against the stated plans for the local church.

SECRETARY OF SPIRITUAL LIFE—Plans for the quarter are outlined by Mrs. Edwin B. White, p. 20. Extra suggestions—(1) See that the MYF has a copy of the "Service for Lighting Altar Candles," so that the youth, as well as the women, may be inspired by this lovely service. (2) Call attention to the meditation "O Worship the King." Try to see that shut-in members have a copy to read. (3) Be sure the members of your committee have sufficient copies of the Day Apart service, "Strength for Our Weakness," in order to make adequate plans for this important day. Reprints are available. (4) Lend cooperation for the World Day of Prayer, February 9.

SECRETARY OF LITERATURE AND PUBLICATIONS—"Five Little Words," p. 38. Suggestion—Make a poster visualizing the forthcoming articles. Climax the poster presentation at the meeting by taking subscriptions.

SECRETARY OF SUPPLY WORK. Suggestion—According to the "Calendar of Suggested Activities," you are to present requested Supply Work list for home mission projects. For background information on the projects, read through this current issue and the back numbers.

SECRETARY OF STATUS OF WOMEN—"We and the Women of India" series, especially this article, "The Place of the Long Vistas," pp. 8, 9; World Federation of Methodist Women (in Poland), p. 18, and Latin-American Congress, p. 43. Suggestion—While these articles are not labeled Status of Woman, they certainly are in that field, and should be recognized as such. So do promote the reading of these articles.

SECRETARY OF WESLEYAN SERVICE GUILD—"Northeastern Jurisdiction Notes," p. 30, plus additional notes, p. 36. Suggestion—The publicity project is an excellent one. "Go and do thou likewise."

Material for Committee Work

COMMITTEE ON PROGRAM—Program Suggestions, p. 37. The article, "Audio-Visuals Enrich Your Program" ties in with both program and study plans. Many of the articles have a direct bearing on stewardship as it is presented in the program material, "Thy Saving Health Among All Nations." Stewardship of personality—"The Place of the Long Vistas," especially the reference to Miss Sarah Chakko, pp. 8, 9; "My Call," p. 7. Stewardship of our democratic form of government—"Towards Brotherhood," p. 27. Stewardship of the Christian family—"Greater Service Through the Larger Parish Plan," pp. 10, 11. Expression of stewardship—"Building a World Christian Community," pp. 14, 15, 16-39; also p. 29, December issue.

Circles, of course, are using the series, "Worship Program for Circles," p. 39.

The February topic is "The Health of the American Indian." Education and health are related. Therefore, be sure to use the article, "The Place of Mission Schools," which appeared in the October issue, pp. 6, 7.

COMMITTEE ON MEMBERSHIP—"A Membership Record," p. 32 of the November issue. In addition to the membership methods presented on the Organization and Promotion, Advance, and Clipper pages, consider this suggestion. Following through on Mrs. Frank G. Brooks' statements, p. 19, read the December and January issues of THE METHODIST WOMAN, and formulate at least five reasons why women should join the Woman's Society of Christian Service. Visualize these by making a series of posters, one for each reason. Place the posters in eye-catching spots in the vestibule and meeting rooms. Naturally the next step is to use the posters as conversation starters to enlist members. And do speak about the fine-looking women across the country who are members.

Now let me know if you think this agenda has value.

RUTH ESTHER MEEKER, *Editor*

"O Worship the King"

(*Continued from page 3*)

question excited a great deal of speculation. But to the wise men it all seemed a perfectly clear and simple matter. "We have seen his star," they calmly explained, "and are come to worship him." What could be more radiantly clear or logical than this cause and effect?

After twenty centuries, this simple New Testament story still grips the imagination of the world. What a weary old world it is—weary unto death of the strange dark winds of evil that ceaselessly blow about its fair valleys and its bright waters. Where is peace? Where is light? Where is guidance? Where is deliverance?

Let us now go even unto Bethlehem. O come, let us adore Him.

Our Writers

Mrs. Carl E. Anderson, Wheat Ridge, Colorado.

Miss Bernice Huff, Superintendent of Kindergartens, Puerto Rico.

Miss Mary Ann Kenner, Associate Editor, Allied Youth, Inc.

Mrs. Augustus N. Peckham, wife of the pastor, Third Methodist Church, Sodus, New York.

Miss Arline Tyler, Deaconess, Pemiscot County Larger Parish, Caruthersville, Missouri.

Mrs. Mary Welch, director of Spiritual Life Clinics and writer, Henderson, Texas.

Mrs. Dorothy Clarke Wilson, writer, Orono, Maine. Readers will be interested in her article, "I Would Rather Read Than Eat," in *The Christian Advocate*, page 4, November 16, 1950.

We—and the Women of India

(*Continued from page 9*)

Isabella Thoburn to meet the greatly increased cost of living expense. In spite of their need, the missionaries at the college refused to accept this raise unless a similar increase in salary could be made for Indian teachers! The Woman's Division made the necessary increase. If you want to know the real significance of this action, do a little inquiring and find out what our missionaries and their Indian fellow teachers are getting in the way of salary! And many of them are M.A.'s and Ph.D.'s. All are highly trained experts in their fields. The educational standards established by Isabella Thoburn and rigidly adhered to through the years have earned this college of ours a coveted place in Indian education. Some years ago it was accepted as one of the constituent parts of Lucknow University.

A lot of long-range planning has gone into Isabella Thoburn. The long vistas symbolized by the colonaded porches stretch into the past as well as the future. When Miss Thoburn started her little school for Indian girls at Lal Bagh in 1871, with twenty-five pupils, only she could possibly have envisioned what it was to become. The stately new buildings in their spacious grounds out on the edge of the city are the practical fulfillment of much dreaming and careful planning. When I was there last December, another long-cherished dream was finding its fulfillment. The bare brick wall opposite the impressive front portals was being replaced by the entrance doors to a new, much-nedeed auditorium, then in process of erection. A letter from one of the Indian teachers tells me that they hope to use the stage of this auditorium for this years' religious drama. How I should like to see it!

There! You see? My space is gone, and I've just begun to tell you about my visit to Lucknow. I was going to touch on the weather (Lucknow is really cold in December after the sun goes down!) and on some of our cozy hours around the fireplace in the big lounge when the matron decided we could afford a bit of precious rationed fuel. There were lots of people, too, I wanted to tell you about: Mrs. Ward, who went with me on a trip to the slums of Cawnpore and embellished my early morning breakfast of tea and toast with jam and oranges; Doris Wilson, the fascinating Indian teacher, who dressed me up in her gorgeous red sari and with whom I felt a special kinship because our names were so much alike; Marjorie Dimmitt, who took me on a morning walk which opened far longer vistas than a fifteen-minute jaunt down to the railroad tracks and back; my little *ayah*, who couldn't speak a word of English but who took care of all my needs once I had discovered that the words for "hot water" were "*guram pani*"; and, oh, so many others!

But perhaps I have said enough to make you understand why, to me, Isabella Thoburn will always be "the place of the long vistas." In these depressing days, for my own country as well as India, it is good to be able to close my eyes and see again those long, sunlit verandahs through which a more enlightened, Christian womanhood may lead the way toward a better India, a better world, of the future.

★ ★ ★

Greater Service Through the Larger Parish Plan

(*Continued from page 11*)

well as a richer and broader program. It offers greater opportunity for lay initiative, leadership, and participation. Perhaps most important of all, it tends to break down barriers between town and country congregations. Both groups have definite contributions to make, and this plan offers opportunity to do so. This sharing results in better understanding and deeper appreciation. But a truly effective plan demands the most careful preparation, the closest cooperation, and mutual sharing of responsibility and service of the entire staff and the people; and a program that will give an opportunity for creative endeavor, cooperative comradeship, and continuing progress for all. This must be motivated by a deep desire to live for Christ, and to make him known, loved, and obeyed in the hearts and lives of people. The outcome of this will be: lives committed to Christ's way of life; Christ-centered communities, and more abundant life for all—and the kingdom of God will be advanced! For this we are working and praying! Won't you pray, too?

★ ★ ★

QUOTES

- Having completed the required study in Belgium, Miss Maria Swords, missionary nurse, arrived in Elisabethville on November 29 for a four-week period of observation at the hospital en route to her appointment at Minga in Central Congo, Africa.
- A new slant on the value of literacy was introduced in a conversation between a missionary and one of the native boys. The boy asked, "Are your father and mother still living?"

  "Yes," replied the missionary. "Why?"

  He shook his head. "All you missionaries leave your parents and go far from home. I don't think I could do that." Then he thought a moment. "Do they know how to write letters?" When the missionary answered in the affirmative, the boy was satisfied. That would make a difference, being able to write letters.

KOREA NEEDS HELP

Korea's needs are desperate. One should be generous in response to any appeals for aid. The weather is bitterly cold. Fuel is scarce and expensive. Some families sold their clothes little by little to buy enough food to keep alive. Let us be aware; let us share. Watch *The Christian Advocate* and other weekly church papers for avenues of aid.

World Federation of Methodist Women

(*Continued from page 18*)

LATIN AMERICAN CONGRESS

"Climbing the Heights With Christ" was the theme of the Third Congress of Methodist Women of Latin America held in Montevideo, Uruguay, in September, 1950. Nine countries were represented: Argentina, Bolivia, Brazil, Chile, Costa Rica, Mexico, Panama, Peru, and Uruguay. The fellowship among the delegates was far above any man-made barriers of varying levels of education, social background, inheritance, economic levels of living, or even Christian background. Democratic from the first tap of the gavel to the last "Amen," it was a conference in which each person stood on her own achievements and possibilities, with no preference given to anybody. The delegates from the most underprivileged sections of our most backward countries made as rich a contribution to our thinking and praying as those from our world capitals.

The little Maipuche Indian girl, our missionary nurse among her own people in southern Chile, rich in her experiences of saving lives, giving and giving and giving from her own Christian life, was an inspiration to all of us. Quiet and unassuming, she made a genuine contribution to our thinking, pushing out our horizons to include the southern tip of this long, narrow country.

The sessions opened with a Communion service administered by Bishop Santi Uberto Barbieri. Throughout the week speeches and discussions were based on the general topic of social evils and Christian women's part in combating them. Some of the goals reached were: Angelus hour for prayer, 6:00 P. M.; churches open daily where possible; campaign for reverence in churches, carried down through young people and children; participation in United Nations; increase in members; increase in missionary offerings (they support two nurses among Indians in Chile and Bolivia); intensified campaign against social evils.

The women have a great concern for basic ills. Recommendations in regard to eradication of prostitution, superstition, drunkenness, illiteracy, were practical and adopted unanimously. One pressing problem discussed was the need of Christian dormitories where young men and women who are flocking—literally flocking—to the centers of learning may find wholesome living conditions. Another discussion centered on the whole field of freedom of speech. This group daringly took action to send to the proper authorities recommendations that this privilege be more than a figure of speech, especially in regard to radio, which at present is not available to evangelicals in many places.

The women of Latin American countries are on the march; they have a world vision. I returned from this conference with my heart encouraged and my spirit uplifted.

—*Reported by* HELEN F. BAKER,

The wife of Bishop Enrique Balloch presiding at the Third Congress of the Methodist Women of Latin America in Montevideo, Uruguay

---

ASSEMBLY IMPRESSIONS

By JUANITA R. DE BALLOCH

HAVING had the privilege of attending for the first time a meeting of such importance as the Third Assembly of the Woman's Society of Christian Service which took place in Cleveland, Ohio, I am glad to recount briefly some of my impressions.

First, I was pleased to notice the *order* that was maintained in the meetings at all times, in the general as well as in the different study committees, which clearly showed good direction.

Second, I was very pleasantly impressed with the *study* that had been made beforehand in all the country, and which had been given to each delegate in a well-presented booklet.

Third, the *high level* at which the discussions and exchanges of ideas were maintained filled me with great admiration; no offensive phrases or harsh tones were heard, even though there were differences of opinion.

Fourth, I was gratified to see the pleasant and happy *atmosphere* that prevailed at all times; it would seem that each person had decided to forget all personal problems and unpleasantness. Even in the manner of dressing the desire to please could be noted.

Fifth, it gave me confidence to see the *preparation* that was shown by each one who took part in conferences, worship services, study themes, instrumental music, songs and presentations; everything had been thought out and studied conscientiously in advance.

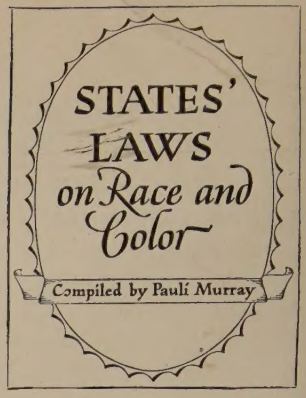
Sixth, I was impressed by the *generosity* and liberality—it would seem that not a penny had been begrudged. It was good to see abundance of everything, and more than once I thought, "That is how it should be in all parts of this world which has been created by a loving God!"

Seventh, the *intense desire* shown to aid in the betterment and uplifting of human beings around the world, children as well as youth and adults of whatever race they may be, filled me with the desire to serve my Lord better.

Eighth, I observed with great pleasure that the Methodist woman "has not been dominated" by the widespread vice of the cigarette and cocktail, but rather there seemed to be a *resurgence* of the fighting conscience of John Wesley against vice.

In spite of my limited knowledge of the English language, I was able to appreciate much more than I can write here about this Assembly which I call Magna (because of size and importance). But space is limited, so I shall end this commentary, giving thanks to God for having allowed me to spend such inspiring days among my sisters of the United States of North America.

STATES' LAWS ON RACE AND COLOR



Excellent information, available to interested Christians.

Do you know if your state's laws are fair to all citizens?

To change laws, one *must* know.

For the first time in the history of our country, all the states' laws on race and color are brought together in one book.

Every Woman's Society of Christian Service should have *States' Laws on Race and Color.*

Every public library and reference room should have such a book.

All church-related schools and colleges should have this book on library shelves.

Order now and claim this real opportunity. Release date, February 1. $4.00.

NEW MATERIALS

The World in Your Hands. Five brief discussion guides for use in extra meetings of the Woman's Society of Christian Service. Attractively packaged, valuable information. 35 cents.

How We Make Our Foreign Policy. Free for postage.

Profiles from Paine College. Free for postage.

Prayer Groups. A beautiful booklet full of most helpful information on the formation of these power plants of spiritual growth. 45 cents.

Wesleyan Service Guild Supplement to Quadrennial Handbook. Considers methods by which the 1950-51 programs may be used by Guilds. 5 cents, 10 for 35 cents.

His Healing Touch. Interesting information about the medical centers of work under the Woman's Division. 40 cents.

A Call to Spiritual Advance. Written by Dr. Frank C. Laubach especially for Woman's Society members. 15 cents.

Membership Record Book. Deluxe edition. $6.00.

Membership Record Book. Smaller edition of the deluxe book. $1.00.

World Day of Prayer

Friday, February 9, 1951

Theme: "Perfect love casts out fear."
(I John 4:18)

Service for Adults and Young People. 5 cents.
Guide for World Day of Prayer Committees. 15 cents.
Children's Service. 5 cents, 100 for $4.00.
Poster. 12 x 18. 10 cents.
Seals. Sheets of fifty. Symbol of World Day of Prayer. 5 cents.
Call to Prayer. 100 for 10 cents.
A Skit. "The Christian Four Point Program." 6 for 10 cents.
Speaker's Sheet. Free.
Report Blank and Offering Envelope. Free.
Leader's Packet (contains one each of the above). 35 cents.

Orders must be in our offices by January 25, 1951.

APPROVED STUDIES, 1950-51

Theme: The Near East

Near East Panorama. By Glora M. Wysner. $1.00.

Guide on the Near East for Leaders of Adult Groups. By Helen E. Baker. 35 cents.

Theme: Toward a Christian Community

Rural Prospect. By Mark Rich. $1.00.

Guide on Toward a Christian Community for Leaders of Adult Groups. By Oscie Sanders and Leslie Sayre. 35 cents.

Theme: A Christian's Vocation

The Christian's Vocation. By Bishop G. Bromley Oxnam. 60 cents.

Suggestions for the Study of The Christian's Vocation. 15 cents.

Theme: Corporate Worship

We Seek Him Together. By Maude White Hardie. 60 cents.

A Guide to We Seek Him Together. By Marie Cole Powell. 15 cents.

The Church's Study Course

The Methodists of the World. By Bishop Ivan Lee Holt. 50 cents.

We shall appreciate your cooperation in sending the following postage for free leaflets in quantity orders: 10 copies, 3 cents; 25 copies, 5 cents; 50 copies, 15 cents; 100 copies, 25 cents.

BE SURE TO INCLUDE NAME AND ADDRESS IN YOUR ORDER

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOGUE

Orders for the above may be sent to your nearest address—

Literature Headquarters: 420 Plum Street ...Cincinnati 2, Ohio

Distributing Offices: 150 Fifth Avenue, New York 11, N. Y.—83 McAllister Street, San Francisco 2, California

The retail stores of The Methodist Publishing House also sell the literature of the Woman's Division of Christian Service.

NORTHWESTERN
UNIV LIBRARY
EVANSTON ILLS